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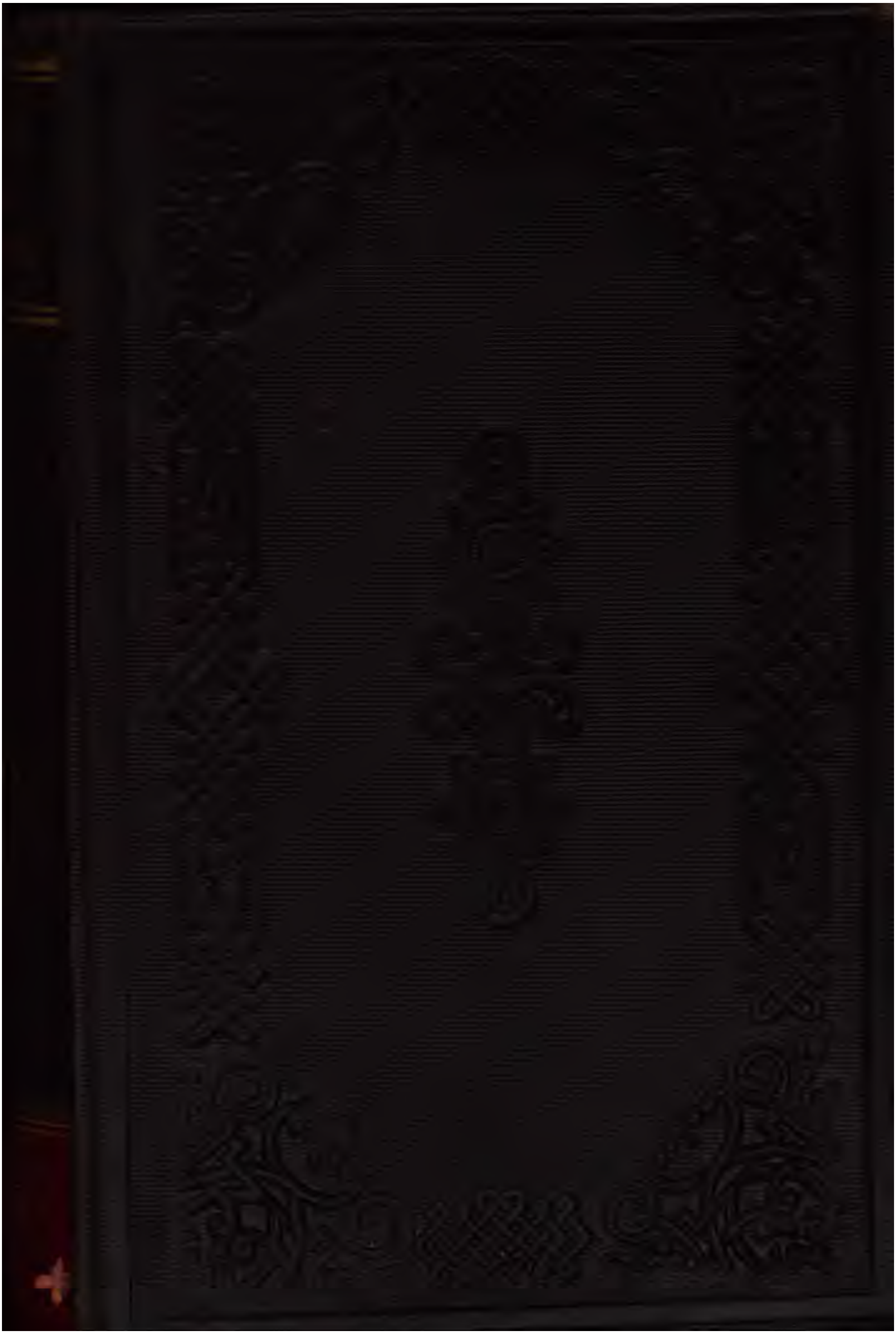

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MEMOIR

OF THE

REV. THOMAS LEWIS,

OF ISLINGTON;

WITH EXTRACTS FROM HIS DIARY
AND CORRESPONDENCE.

"A good minister of Jesus Christ."—1 Tim. iv.

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PREFACE.

THE writer of this Memoir, Mr. Burrell, was one of Mr. Lewis' most intimate friends. I had many opportunities of knowing the esteem in which he held him, the confidence he reposed in him. He entrusted him with the education of his sons; and had reason to rejoice in the stores of knowledge and of good principles with which he furnished their minds. Mr. Lewis' habits of intimacy, and his correspondence with Mr. Burrell, well fitted the latter to become his Biographer; and to him, therefore, upon the decease of his revered and beloved friend, the wishes of the family naturally turned for the execution of the task.

It is not for me to speak of the manner in which he has executed this task; but I am sure it will be valued for its fidelity and correctness. Mr. Lewis' life was, in a great measure, barren of striking incidents; the object, therefore, of the Biographer was to develop the excellences of his character, which Mr. Burrell has judiciously and faithfully done, from the materials with which he was supplied. These were such as scarcely to need any additional interest from outward circumstances and events. They exhibit a portrait which all, especially Christian ministers, will do well, not merely to admire, but sedulously strive to resemble.

As it fell to me to deliver the funeral discourse for our late dear friend, in which I have detailed my own acquaintance with him and sense of his merits, as well as the last scenes of his earthly pilgrimage—but which was necessarily brief, and left, therefore, a large blank to be filled up—I cannot but be thankful that the space has been so ably and judiciously occupied by the Memoir now before the reader.

It will be edifying to trace, in the perusal of it, the finger of Providence in the early movements of our departed friend's life. The influence of *events* will thus be seen, in shaping his course, till it issued in the direction it was ever afterwards to pursue, and which was thus proved to have been in the intention of Him, from the beginning, who "worketh all things after the counsel of His own will." The way of man is not in himself: "it is not in man that walketh to direct his steps;" but "the steps of a good man are ordered by the Lord," and he delighteth in his way. Most men's characters are built up upon circumstances; and these are often of such a nature, connexion, and dependence on each other, as to afford no mean indication of a presiding Agent, who, while he directs the whole, forces not his agency on the notice of careless observers. To have this great fact brought before us, and to be helped in this way to realize it in our own case, is one main advantage to be derived from the reading of such Biography as the present.

Mr. Lewis' life affords another illustration and confirmation of a truth too frequently overlooked —that sterling good sense, ardent piety, indefatigable diligence, and thorough consistency, will raise a man to a station of eminence, and keep him there, while others of brilliant parts and dazzling attractions obtain an ephemeral popularity, which passes away without leaving anything on which the memory can rest with satisfaction and delight. The reader of this Memoir, as he rises from the perusal of it, will have a portrait of mild, unassuming loveliness and grace impressed upon his mind, which he will review with a complacency that finds nothing to regret, save that the original is no longer an inhabitant with him of the same world.

As a debt to his memory, I have great pleasure in acceding to the request of prefixing these few lines to the truthful Biographical Sketch that is here given.

J. LEIFCHILD, D.D.

Camden Street, March, 1853.

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MEMOIR, &c.

CHAPTER I.

We enter on the present Memoir without the slightest expectation of fascinating the attention of the reader with the details of a life rich in original anecdote, or in curious and striking incident. The taste that craves to be so treated will not meet with its gratification here; nor will the lovers of the imaginative and sentimental find wherewith to be charmed in these pages. But we address ourselves to a plain, unvarnished record, which will be read, if we mistake not, with deep interest, and, we trust, under the blessing of God, with spiritual benefit, by a large class of the religious community,—the record of a life spent with singleness of aim to promote the glory of the Redeemer, and the best interests of men. The name of Thomas Lewis, of Islington, was well and long known, by a wide-spread circle of brethren in Christ; and his praise in the Gospel stood,

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throughout all the churches, the test of a lengthened period, unimpaired, undiminished to its close.

The parentage of Mr. Lewis was highly respectable: his ancestors were a family of considerable landed possessions in Worcestershire. His grandfather, Thomas Lewis, of Dudley, in that county, was a solicitor of excellent practice, whose upright and considerate manner of transacting business had procured him the distinctive appellation of "the honest lawyer." His paternal grandmother was Miss Lucy Ward, a cousin of the third Lord Dudley and Ward. She lived to a great age, and died in the present century. Both were much esteemed in the neighbourhood where they resided. Their dwelling was the Vicarage, a large, substantial house, near the parish church, at which they regularly attended, when the Rev. Mr. Cartwright held the living. Their son, Thomas, the father of our lamented friend, was bred to the profession of the law, under the domestic roof, and practised in the country for some years, till circumstances led him to the metropolis. He married a daughter of John Lewis, Esq., a kinsman of his father, who possessed and cultivated a farm, near Ludlow, in Shropshire; and there, at his maternal grandfather's house, Thomas, the subject of this memoir, was born, on the 27th of October, 1777. His mother died a few weeks after giving him birth, and he was put out to be nursed from home.

We have but one short document respecting the person and character of his mother. We gladly avail ourselves of it, for the information of our readers. Short as it is, we take it as a full-length portrait of the object, and drawn, seemingly, with artistic skill. It places the dear woman so vividly before our imagination, and with so much gracefulness and beauty, that we seem to *see* her, and are delighted with her presence. It is a portrait, too, that comes with the best warrant for its faithfulness, since it was drawn by the hand of his great aunt, who intimately knew the original. In a letter addressed to our friend, March 5th, 1805, she thus proceeds:—

"My dear Nephew,

"I now recollect I promised some time ago to describe to you the amiable qualities of your own dear mother, who was taken from this world of trials through the event of bringing you into it; and, perhaps, I am the only person living who would take pains to do that justice to her memory which it deserves: and though, perhaps, it may be of little importance to you at present, yet it may be a pleasing reflection to your children to know what an amiable disposition she was of. To give you a faint description of her person—she was of a middle stature, straight, and genteel. Her understanding quick, sensible, and ingenuous, above most of her age. The complexion of her amiable face was a clear white, with a fine healthful bloom on her cheeks, which, with her expressive, fine, dark eyes, rendered her an attractive figure; and though the beauties of mind and person, with good sense, seldom meet in one, yet they evidently centred in your mother. But, with all these advantages, so great was her humility, she did not seem to know that she possessed any. Her disposition was candid, benevolent, sincere, and generous to all her poor neighbours, &c. In short, the beauties of her mind exceeded those of her person, and made her be loved by all. And to sum up all, she was religious (considering the disadvantages of a country situation) beyond most of her age and years.

"And now, wishing your children may inherit your dear deceased mother's good qualities, and be as great an ornament to society, I conclude with due respects to Mrs. Lewis, and love to all the young family, and your father and mother, and I remain,

"Your truly affectionate aunt,

"M. LAWSON."

When Thomas was brought back from his nurse to his father, then living at Dudley, a pious aunt, afterwards Mrs. Cooper, took charge of him for a time. From her Christian training and example his young mind received some good impressions, which were never totally erased. This worthy relative charged herself with his religious education. She not only conducted him to the public services, but made it her practice to take him with her twice a day into her room for reading the Scriptures and prayer,—thus early inducing upon him a habit of seriousness and devotion, which, under the blessing of God, preserved him from ever disgracing his youth with any gross immorality. At a proper age he was put to boarding-school, where he received a good, though plain, education. His father having married again, and being settled at Dunchurch, in Warwickshire, Thomas, who was now about ten years old, was sent to school there for another year. The family soon after this came to reside in London, and his father, intending him to be bred to the profession of the law, placed him with Mr. Minshull, a barrister, in the Temple. With this gentleman he remained about two years, and seems to have won his esteem and friendship. But confinement to the desk became irksome to him. He had, moreover, contracted a strong inclination for the sea, and to visit foreign countries. Mr. Minshull, to gratify his wishes, procured him a situation on board the *Comet*, Captain Baker, to go up the Mediterranean. On this voyage, which was protracted to thirteen months, he encountered many storms, and on one occasion the ship was very near being wrecked on the Barbary coast. He visited Malta, Leghorn, and Smyrna. While at this last place he attended the English Chapel, a very old and dilapidated building, in which, he was told, one of the Apostles had preached. The plague, however, having broken out at Smyrna, the *Comet* was obliged to return to Leghorn, to pass quarantine.

In a communication made to a friend he writes to this effect:—"During this season of absence from my native land, whether on the shore or on the bosom of the mighty deep, the prayers of my aunt followed me. Often did the remembrance of her pious counsels restrain me from joining the ship's company in their vain conversation and frivolous amusements, which otherwise might have corrupted my principles, and drawn me into dissipation and sin. Indeed, I was never left to neglect either the reading of the Scriptures or the practice of prayer."

And here we cannot but remark how strikingly this passage of his history presents another illustration, among many that have already been given, and which, doubtless, will continue to be given, of the importance of "knowing, *from a child*, the holy Scriptures;" and being early taught to "call upon the name of the Lord." How encouraging is such a testimony to all persons of a truly Christian character, who have the infant mind under their training, to carefully pre-occupy it with the fear of God, and the love of the truth as it is in Christ! First impressions have ever been found the most durable, and the most easily recovered after years of varied life; we know not, therefore, a more valuable contribution to the ornament and well-being of the future generation, than to act on the maxim of the royal sage, "Train up a child in the way he should go, and when he is old he will not depart from it."

Returned from this his first voyage, rather a tedious and unpleasant one to him, our friend was cured of his partiality for the sea; nor had he, after this, any great desire to visit distant parts of the earth. He determined now to continue at home, and engaged himself with Dr. Tonge, a practical chemist, where he met with a godly young man that belonged to the Methodist Connexion. With him he was induced to attend at a Chapel in West-street.

This was an eventful period in his life. He had hitherto contented himself with paying respect to religion by attention to some of its external duties —a state of mind in which, alas! vast numbers are to be found reposing, and that of every rank, and of every age in life. Ignorant of the extent of God's law, and the utter impotence of fallen humanity to fulfil it on the one hand, and carried away by the passions of self-love and self-indulgence on the other, they cry, "Peace! peace! when there is no peace." Perilous condition! awful delusion! But it is a very common and widely extended delusion. It is that in which most unregenerate souls are naturally involved; and, while it continues upon them, how pertinaciously do they resist the most impressive representations of their danger, the most cogent arguments in favour of the light that would lead them to liberty and life, obstinately pulling down, as it were, the blinds of their inner chambers, "lest the light of the glorious Gospel of Christ, who is the image of God, should shine into them!" Such was Mr. Lewis' state of mind at this time; but it now pleased the Holy Spirit to give efficacy to the word of His grace, which he was privileged to hear, at the Chapel we have mentioned. "It was not," he says in his Diary, "till then that I began to see myself an undone sinner, exposed to everlasting death. Such was the powerful conviction the Lord was pleased to give me, that I was *filled* with fears. I trembled—I wept—I dared not go out of the house, dreading that some of His judgments would overtake me. Thus did I go mourning, and suffering great distress of mind, for many months, till at last the Lord was pleased to shine in upon my soul, to disperse the gloom, and enable me to rejoice in the knowledge of salvation by the remission of sins. This happened in the year 1793, as nearly as I can recollect."

"I walked," he proceeds to say, "in the light of God's countenance for a little time, but by-and-by I fell into doubts and fears. I was tempted to believe that all was false, and that I had been deceived. I then became lukewarm and negligent." His heavenly Father, however, knew, and put into exercise, the discipline his case required. He was brought into difficulties and consequent depression of spirits. Having left his situation, principally because of the confinement to business it demanded of him on the Lord's day, he was unable, till after a considerable lapse of time, to accommodate himself with another. But this at length he obtained, and he thus describes the results:—"The Lord was pleased to make the change the means of quickening me in His ways. I began regularly to attend the prayer meetings, and occasionally took an active part in the services. I then also united with the 'Benevolent Society' for visiting the sick at their own houses. Shortly after, I was pressed by several friends to join the Society's preachers at the workhouse. There I delivered some exhortations, and now and then spoke from a text in a more prominent place. The Canterbury Circuit was, at this time, in want of two preachers, and I was applied to, by Messrs. Pawson and Attmore, to go down, with the prospect of being sent out as an itinerant, for which they thought the Lord had called me. Thither I went; and the Lord enabled me to say something to the people; though, when I look back, I am truly ashamed of my then performances. They were given, however, in the simplicity of my heart, and the Lord gave me favour amongst them." When he commenced these services he was but *nineteen* years of age.

Some time previous to these events, he had met with Miss Martha Cooke, in whom he found a congeniality of mind and character that strongly drew his affections. With her he came under a matrimonial engagement before he left town for Canterbury, and this circumstance precluded his going out to itinerate in the Methodist Connexion, in which it was made a rule that only single men should be employed on that service.

While he was fulfilling his engagements at Dover, Canterbury, and Margate, he was met by a somewhat singular temptation. A young lady, in possession of considerable property, induced her guardian to make him an offer of her hand. Several letters were sent him on the subject, and interviews were forced upon him. Repeated applications were even made to his father in its behalf, who was rather inclined to favour it. He felt himself involved in what he calls an "awkward dilemma." On the one hand, he could not repel with harsh ingratitude a proposal, which was, at least, expressive of high esteem and affection for his person and character; while, on the other, he could not brook for a moment the thought of proving faithless to her to whom he had plighted his troth. His principles stood the test. He was not suffered to be dazzled by the glare of wealth. He felt convinced that the excellence he expected to find in Miss Cooke would prove of itself a fortune vastly preferable to any advantages that mere riches could bring him. So long, however, as this affair was in agitation, it was to him a severe trial; but he was greatly supported under it, and, at length, favourably extricated out of it. On his return to town he determined on making good his engagements with Miss Cooke, with the least possible delay. They were accordingly united in the bonds of holy matrimony, on the 5th November, 1798, at the parish church of St. Gregory, near St. Paul's.

It is but just to add, that the anticipations of happiness he had formed from this conjugal alliance, his subsequent experience fully realised. The object of his choice is well known to have proved herself a "help meet for him" on all occasions. Attentive to his every want within the domestic circle, she ever strove to prevent his wishes with a prompt and cheerful supply. To gratify his taste or predilection, she practised a willing self-denial; and if, at times, she thought it needful to interpose her own opinion or advice, it was always done with the deference of one who was accustomed to own his superior judgment. Whatever cares oppressed, or perplexities harassed him, she took a deep share in them all; and by her kindly-soothing suggestions greatly mitigated his vexations and his sorrows. In times of bodily pain or debility, she carefully nursed him; and under mental depression made every effort to comfort and cheer him. As it regarded her maternal character, we know of no one who ever excelled her in tender watchfulness over her children, or in never-ceasing concern for their entire welfare. To use her husband's own words,—"In attending to the duties of her household, as a wife and a mother, she was indefatigable."

Hence, "her children arise up and call her blessed, her husband also, and he praiseth her." This portraiture of Mrs. Lewis we are warranted to draw, as well from what we have ourselves witnessed, as from her husband's recorded testimony respecting her.

Previous to his marriage, a proposal had been made him, by Messrs. Hammond and Hopwood, to come as an assistant into their house of business, which he accepted. His tact and diligence soon recommended him to the respect and confidence of the firm, and he remained with them till Lady-day, 1804. He ceased not, however, during that period, to labour in the good cause as a local preacher in the Methodist Connexion. In the following extract from a letter addressed to his aunt Cooper, dated 23rd December, 1801, he briefly refers to the state of his mind at that period:—

"The present season reminds us of the astonishing love of God in the gift of His dear Son, who hath left it as His command, that we love one another. One distinguishing characteristic of our Christian character is a concern for the welfare, temporal and spiritual, of those whom we profess to love. I feel this for you. It would, therefore, afford me great pleasure to converse oftener with you. But as it now is, *you* have your family and other concerns to occupy your attention; *I* have my days engaged in business, and my evenings in making preparation for the Sabbath; for the Lord sees good to continue me, though less than the least, as a labourer in His vineyard. Indeed, I have a pressing invitation to take the charge of a Dissenting congregation, but am at a loss how to act. I implore heavenly wisdom, which alone is profitable to direct. It is an important work, as I am now engaged; and to be wholly and exclusively devoted to it, doubtless more so. I feel myself all weakness; and when I look back upon the year which is now so near its close, I lament the little improvement I have made, and the little use I have been of in the world.

"The Lord continues to smile upon us, as it respects temporals; we only want an increase of love to Him, and faith to assist us to pass through things temporal, so as never to lose sight of those that are eternal."

But his doctrinal views were now undergoing some change; and he frequently availed himself of the ministry of the Rev. John Clayton, of the Weigh-House, as also of that of the Rev. C. Buck, to whom especially he acknowledged himself indebted for kind assistance in his studies. Meanwhile, at the desire of his particular friend, Mr. Rayner, he repeatedly occupied the pulpit at Kingsland Chapel. By that gentleman, too, he was introduced to Mr. R. Cowie, who engaged him to preach occasionally at Highbury Grove, Islington.

At that day, the parish of Islington was in a state of religious destitution, which some good people in the neighbourhood deeply felt and deplored. It numbered then only four places of worship, — the Parish Church, the Lower-street Chapel, the Chapel in Church-street, and Highbury-grove Chapel. These, with the parochial schools and a Sunday school or two, belonging to the Chapels, were all the means provided for the instruction of a population somewhat more than *ten thousand.* The grossest ignorance and immorality prevailed. Religious restraints were either unknown, or utterly disregarded. The tea-gardens and public-houses were the places of Sabbath resort for thousands of gay and dissipated characters from the neighbouring metropolis. Tradesmen were seen carrying on their usual traffic in shops, either wholly open, on the Lord's day, or paying a grudging, hypocritical homage to its claims by putting up half their window-shutters, vainly attempting to serve God and Mammon. Truly, such tradesmen as are guilty of this hollow practice, while they seem as if they would fain compromise the matter with God, are chargeable with *entire* desecration of the sacred hours *within*; giving, at the same time, *without*, a token of their consciousness of the crime.

Under this sad state of things in the parish of Islington, it was evident that nothing was so much wanted as an evangelical ministry. With a view, therefore, to secure that privilege for themselves and their neighbours, a few Christian men amongst them, of both denominations—Episcopalian and Congregational—took the Chapel in the Grove, which continued for a time without any stated minister. These zealous friends of the truth, acting on the principle of Christian union, saw it advisable to organize themselves into a church form, which having done, they invited Mr. Lewis to take the oversight of them in the Lord. After much prayer for direction, and some consultation with his friends, he abandoned all secular employment, and accepted their call. He was the more impressed with the conviction that this was the post of labour to which his Lord had appointed him, from the fact that he had earnestly desired, and made it his prayer to God, that if He should see meet to call him out into His vineyard, He would be pleased to assign him a spot not previously cultivated by ministerial labour, that he might not build upon another man's foundation. In his call to Highbury Grove, he felt that his prayer was answered in a graciously visible manner. His ordination took place at Orange-street Chapel, in April, 1804. The ministers engaged on that occasion were the Revs. C. Buck, G. Burder, Rowland Hill, and Dr. Nichol. The place was crowded with an attentive audience, and the services were conducted with a greatly serious and impressive solemnity.

On the business of this day, so deeply interesting to him, he expresses himself as having felt much humbled and awed under a sense of the Divine presence, and the vast importance of the work upon which he was about to enter. A few extracts from his ordinational memoranda will show the spirit in which he began his course, and by which, under the grace of God, he meant to pursue his way. To the question, "What first induced him to enter into the Gospel ministry?" he replies:—

"My first inducement was to proclaim the riches of that grace that had brought *me* out of darkness into God's marvellous light. I felt a longing desire that my fellow-creatures should partake of the same enjoyment. I had been disappointed of happiness so long in the world myself, that I wished to direct them to the proper source; and was, therefore, urged to say, 'Come, and I will tell you what the Lord hath done for my soul.' Thus impressed, and led forward by some Christian friends, I commenced visiting the sick, under the direction of the 'Benevolent Society,' and united myself with another for the purpose of exhorting in the workhouse. The scenes of wretchedness which there presented themselves before me continually, so far from causing me to draw back, served rather to increase my zeal; and as the Sabbath returned, and other opportunities offered, I gladly went up both to the House of the Lord and to the habitations of the sick. Urged forward by the pressing solicitations of friends, more than by my own inclination; and feeling a persuasion that the Lord had something for me to do in His vineyard, I commenced preaching in some of the surrounding villages. The sphere of action has been widening for the last seven years; and I have seen it my duty, and esteem it my privilege, to unite with all who love the Lord Jesus Christ in sincerity and truth. So far, I conceive, the liberality of the Gospel extends. On this principle, some of my esteemed friends, after much prayer and serious meditation, have thought it the will of the Lord that I should entirely devote myself to the work of the ministry. From a conviction of their genuine piety and superior judgment, combined with my own desire to promote the glory of God, I have been brought before you this day. The Divine glory lies near my heart; besides which, a firm persuasion that the ministerial office is an appointment of Christ, together with the absolute necessity of fresh labourers, as the old ones decrease, to carry on the Lord's work, with the prospect of more close communion with God, and usefulness in His cause—these are the motives by which I feel myself stimulated to continue in, and give myself to the ministry."

On the subject of the *doctrines* he held, and which he intended to inculcate, he proceeds to say:—

"To study the extensive volume of creation has been to me a pleasing and profitable employment. While I beheld the beauty, harmony, and precision which pervade the whole, my mind has often been led to entertain the firmest conviction of the existence of an infinitely wise and almighty Being. The works of contrivance and design visible in every object with which I am surrounded, prove, in my opinion, the truth and propriety of the Apostle's declaration—'The invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made, even His eternal power and Godhead.'

"But although, by reasoning from the works of creation, I come to the knowledge of the existence of a great First Cause, I am fully aware that such reasoning is utterly insufficient to direct man to that knowledge which is absolutely necessary for him in his fallen state. On this account, therefore, I am led to admire the goodness of God in granting the world a clear and express revelation, in which His character and perfections are set forth in the fullest manner, and His will concerning man plainly and impressively held up to view. This sacred volume, called the 'BIBLE,' I firmly believe to be the Word of God. On it I rest my faith, and am determined to make it my only creed—not merely from its being generally received as such, but from minute investigation of the harmony of its parts, the grandeur and simplicity of its style, the spirituality of its topics, the effects it has produced on the minds of men, and the evidence it has already received, and is daily receiving, from the accomplishment of its prophecies.

"In this sacred Depository of Truth, which has stood the wreck of time and the opposition of infidels in every age, and still remains, like a strong and stately piece of architecture, unawed, unmoved by all, I am instructed in the character of the Triune God, Father, Son, and Holy Spirit—co-eternal, co-essential, and co-equal; distinct persons, but *one* Divine Essence; possessing all excellences, without any mixture; in wisdom, infinite; in power, supreme; in love, eternal; immaculately holy; inflexibly just.

"To this Divine revelation I am also indebted for an accurate statement of the fall of man. It teaches me that he was originally created in the Divine image; endowed with rational faculties, unblemished innocence, and freedom of choice. But, allured by the vile insinuations of the Devil, the old Serpent, and perpetual enemy of the human race, he violated the Divine command, ate the forbidden fruit; and, as the Representative of all mankind, involved his posterity in the common ruin. God had said, 'In the day thou eatest thereof, thou shalt surely die;' and from that moment, he became subject to death. But the ever-compassionate Jehovah, not willing to leave the creatures He had formed to perish everlastingly, devised a plan whereby, with honour to His perfections, and consistently with satisfaction to His law and justice, he might restore to His favour and image as many as should hereafter believe in the glorious sacrifice He should appoint. The Lord Jesus Christ, the everlasting Son of the Father, promised immediately after the fall—the Messiah, prefigured by types, and held forth by prophets—when the fulness of time came, assumed humanity, was born of a woman. 'The Word was made flesh, and dwelt among us;' teaching the great truths of the kingdom; setting an example of the greatest purity; and then offered himself up a real propitiatory sacrifice for sinners. And thus, having satisfied Divine justice, and the requirements of the law, He finished the work of redemption, and opened the way of eternal life. He arose from the dead; ascended up into glory; and there ever lives, to make intercession for us; and having, according to the promise made to His disciples, made captivity captive, and received gifts for men, He dispenses the gifts of the Holy Spirit,—to whose gracious influences, I firmly believe, every one must be indebted for the smallest spark of grace, and for all that is needful to be known and experienced in time, in order to be prepared for a glorious and blissful immortality. I am instructed that it is His office to enlighten the dark understanding; for 'the natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned.'

"It is the office of the Holy Spirit to bring the sinner to a sense of his condition; to unfold to him the way of salvation; to exhibit the Saviour, and enable him to believe with the heart unto righteousness; and then, being justified through faith, he obtains reconciliation with God, in Christ Jesus our Lord. It is the Holy Spirit's prerogative also to sanctify; to purify; to carry on His good work; to endow the soul with a principle of holiness; to warn against danger; to console in tribulation;—in fine, to build up the Divine edifice, until He 'bring forth the top-stone,' shouting 'Grace! grace! unto it.'

"I do, indeed, feel very sensibly my own utter unworthiness and inability, and am frequently constrained to exclaim, 'Who is sufficient for these things?' But the promise as often meets me—'My grace is sufficient for thee: for my strength is made perfect in weakness;' and the words of the Apostle apply with equal force, 'Our sufficiency is of God.' Thus encouraged in pursuing the arduous task of fulfilling the duties of the ministerial office and character, I hope to attain grace to oppose the works of darkness in all their forms; to combat the errors of the day, and infidelity of the times; to be 'instant in season, and out of season,' in defending the glorious truths of the Gospel; and in the spirit of humility, seriousness, watchfulness, affection and prayer, to instruct, reprove, console, and edify the Church."

This is a good confession—in its spirit, scriptural, evangelical, catholic—in its construction, systematic, lucid, full. These characteristics are the more noticeable when looked at in connexion with the fact, that he took his ordination unaided by academic training. He came to it, fitted and pre-ordained by the Holy Spirit; he came, furnished with those high credentials which, while they sanctify the human appliances that are serviceable to the ministry, do, independently of them, invest their possessor with the best, the essential title to the sacred office. Impressed with the conviction that they were justified in taking this view of his case, his ministerial brethren gladly gave him the "right hand of fellowship" and a cordial welcome into their number.

We have given this extended account of our revered friend's ordination, with a view to afford the reader of this memoir the privilege of hearing, as it were, from his own lips, the solemn and deliberate expression of his principles as a Christian man, with a declaration of his faith in the grand doctrines of the Gospel, which he felt himself bound to preach, wherever his lot should be cast.

In reference to his principles and purposes, then publicly avowed, we have only to say, that during the whole course of his life (certainly not one of the shortest) he faithfully retained them all, never ceasing to hold them forth with the earnestness of one whose mind was ever becoming increasingly convinced of their truth and importance.

It was after the manner we have described, that the subject of this memoir was inducted to the pastorate of the Church then worshipping at Highbury Grove;* and we learn from his Diary, that when this solemn service was over, he felt himself freed, at least for a season, from the doubts and fears which had formerly harassed his mind. Trusting that he had the appointment of his Divine Master to that spot of His vineyard he now occupied, he gave himself with alacrity to its cultivation. Zealous and ardent in his sacred calling, he not unfrequently engaged in services beyond his strength. Though his frame of body was rather delicate than robust, he repeatedly preached three times a day, till his friends, perceiving its effects upon his constitution, dissuaded him from such a waste of strength, especially during the summer months.

The period of his ordination was, however, an epoch in the life of Mr. Lewis (now in the 27th year of his age), of interesting emotions at the time, and of great influential importance to the whole of his subsequent years in the ministry. He felt that he had just entered on a relation to the church of Christ, and to society at large, of the gravest character—that he was invested with an office involving duties and responsibilities of the highest order—that he was become the central object of observation from not a few earnest and vigilant witnesses of the course he was about to pursue; above all, that he stood in the view of his Lord, as one broken off from every earthly pursuit, to devote his entire self, his time, his talents, his heart, his soul, exclusively to His service and glory in the world. It is, indeed, sufficiently evident, from numerous passages of our friend's Diary, that he was powerfully impressed with the character of the engagements to which he was thus committed for life. In reference to his assuming the pastoral office, he says:—

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* Mr. Rowland Hill remarked, on this occasion, in his usually pithy and significant way, *"this has been a downright catholic ordination."*

"When I left secular affairs, to devote myself wholly to the ministry, it was with much fear and trembling; and my mind was much distressed with misgivings, lest I had deserted my proper place, and become an intruder."

He was, at all times, remarkable for the humble estimate he entertained of his own worth and abilities. Some years after his settlement in the pastorate, we find him thus writing of himself:—

"I feel my great deficiencies! O what an advantage is learning as the handmaid of religion! I cannot esteem it too highly. I bewail the lack;—my sermons are poor things. But why do I repine? All are not learned. God gives as it pleases Him. May I improve the *one* talent! Surely I forget the responsibility that attaches itself to superior talents. Lord, help me so to occupy and improve my *one* talent, that, 'at thy coming, thou mayest receive thine own with usury.'"

On another page of his Diary the same humble spirit is expressed:—

"How unfit, both as it respects natural parts, and piety too, do I appear to be for the sacred work in which I am employed! If I have really entered upon it without the Divine warrant (which must be the case, if human learning be an *essential* qualification), I pray that my God may put me out of it, and save me from the shame and sin of being an intruder. Lord, thou knowest I wish to be *what* thou wouldst have me, and *where* thou wouldst have me, and *about what* thou wouldst have me! O direct my path!'

"In reading Doddridge's 'Life' I have found much good. O how ashamed and confounded I stand!—how far distant from the purity, zeal, and industry of that holy man! Through Divine grace, I purpose to make his rules mine, and with this view have written them out for daily perusal.

"*October 27th*, 1804.—The whole of this month preached at home. I am twenty-seven years of age. O what cause have I to be humble! Many privileges have I enjoyed—what little progress have I made! Lord, help me to double my diligence!

"*November*.—Besides my ordinary labour at home, preached at Camden Chapel, Edmonton, and Sutton. Feel myself a very unprofitable servant.

"*January*, 1805.—Began this new year by preaching at home and Camden Chapel. Texts—Prov. xviii. 24, and Rom. xii. 1. Left my old friend, Wall, on Tuesday, Jan. 8th, as hearty as usual—heard, the following week, of his death. He had been at the meeting on Sabbath-day—walked in his garden on Monday—and expired Tuesday morning, about two o'clock. Oh, how sudden! 'In the midst of life we are in death!' Mrs. Wall requested me to preach his funeral sermon, which I did to a full house, on Sabbath evening, January 27th, from Psalm xxxvii. 37. I think it a pity such an exemplary character should be suffered to pass unnoticed; have therefore written a memoir of him for the *Evangelical Magazine.*"

This tribute to the memory of Mr. Wall was accordingly given in the obituary of the magazine for April of that year. It informs us that this good man, having retired from business in 1783, took up his residence at Sutton, and was a regular attendant, for many years, on the ministry of Dr. Peers, at Merton; and that, in 1798 or 1799, the Gospel was introduced into the village. The preachers were cordially received and encouraged by Mr. Wall, who, rejoicing in the success of their labours, built a house for public worship on his own ground; and by his constant attendance there, and the welcome he gave to all who came in the name of the Lord Jesus to supply it, continued to support it to the last. He died in the 68th year of his age, respected and beloved by all who knew him.

We perceive from his Diary, that scarcely ten months had elapsed after his ordination, when he had to record a death in his family, on which he thus expresses himself:—

"*February 9th.*—Called to endure a *severe*, but what I must consider a *kind* stroke. My dear little Joseph, who had been much afflicted from his birth, was suddenly called away! He was smiling at me, as I sat by him, about five minutes before twelve, and went off into a convulsive fit, and expired! He was between eight and nine months old. My dear partner grieves much; but *he* is safe and happy. I rejoice in this, and hope to join him. I have been led to think of the blessedness of heaven, under this view. *Here*, we are forced to travel considerable distances to see friends and relatives; *here*, too, we meet with disappointments; sustain fatigues; part with enjoyments; and struggle with temptations;—but *there*, we shall meet with each other without the fear of parting again; and be altogether freed from sin, from labour, from care.

'O glorious hour! O blest abode!
I shall be like, and near my God!'

"The consideration of meeting old friends in heaven is very pleasing; but David could say, 'Whom have I in heaven but thee? and there is none in all the earth that I desire beside thee!' Lord, increase the attachment of my soul to thyself, as its supreme object."

Some few months after this bereavement, he writes thus to his aunt Cooper:—

"Since my last, we have been the subjects of many mercies, and some few trials. Our chief trial has been the loss of our dear Joseph. He was afflicted from his birth; and, on the 9th of February last, it pleased the Lord to call him from us very suddenly. He was playing upon his mother's knee when I came out of my room, and sat down with him for a few moments; a fit seized him, and he expired in less than five minutes. Thus were we bereaved of the most lovely, sweet-tempered child in our family. Indeed, from his birth, there seemed something so extraordinary about the child, that our friends in general expressed their doubts of his being spared. This has been a cutting stroke to us; but I trust we have been enabled to say, in the language of cheerful submission, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!' We are furnished, in this dispensation, with an additional stimulus to exertion in the Christian course, and earnestness after the joys of immortality. How many methods does our heavenly Father take to wean us from the world (a work requiring much discipline), and to induce us to 'set our affections on things above, not on things on the earth.' Surely there is nothing here worth our attention, but how we may best glorify our Maker; and make sure work for eternity. I feel myself a very unprofitable servant, and very unworthy of the sacred office I am called to fill.

"I have just closed the reading of 'Fletcher's Portrait,' and upon the review, stand abased and confounded. O the distance! How far behind am I? And yet, in making the contrast with the *worldly* pastor, I have the humble confidence that, although I follow that devoted servant at a very great distance, it is in the same path. Blessed be God, by His grace I am what I am.

"Finding my pastoral visits, &c., employ a great portion of my time, I have been obliged to remove near to my sphere of labour. I am truly happy with my people. The Lord seems to have given me a place in their affections; and I am sure they have one in mine. I preach twice on the Sabbath, sometimes thrice; almost every night in the week; and administer the Lord's Supper once a month. Our Church is considerably increased; and this week we lay the foundation of our new Chapel, to contain from 1,000 to 1,200 persons; our present one will not hold more than 700. We have two Sunday schools, and charity schools, and a Benevolent Society. My old friends preach occasionally for me, and I for them. I have been but poorly lately, but through mercy am recovering strength."

His ministry in Highbury Grove was greatly blessed, not to his own small Church and Congregation only, but to the neighbourhood around him; and it was soon found needful, from the increase of worshippers at the Grove, to procure a larger and more commodious house. To effect this object, the friends of the good cause, Episcopalians and Nonconformists, readily united their efforts, and a handsome place of worship was erected in Compton-terrace, Islington, to which was given the appropriate name of "UNION CHAPEL." To this Chapel, capacious enough to accommodate from one thousand to twelve hundred persons, Mr. Lewis and his people removed, in about two years after his ordination. It was opened for regular service on the 29th of August, 1806, by the Rev. H. Gauntlett, late vicar of Olney, Bucks, who began, in the morning, with the Church service, and preached from Hag. ii. 9. In the evening, the Rev. Dr. Ben. McDowall, of the Scotch Church, Mary's Abbey, Dublin, prayed, and Dr. Bogue, of Gosport, preached. The services were throughout solemn and impressive, and well attended.

CHAPTER II.

THE Church formed at Highbury Grove, when our revered friend took it in charge, consisted of only twenty members; but such was the impression made upon the minds and hearts of numerous hearers by the truly scriptural, serious, earnest, and affectionate style of his preaching, that considerable accessions were made to his little flock, in a comparatively brief period. The early proofs thus given him of the Divine sanction and blessing greatly sustained and cheered him in his work. In his labours, and in his living, it was evident to all that he sought only to approve himself the servant of Christ. His ruling desire, the one great end for which he put forth all that was in him, was to exalt his Lord, and to bring sinners to His cross, that they might be saved. This was the secret of his success; and his experience bore striking testimony to the truth of the promise which the Lord gave by his prophet, "Them that honour me, I will honour." In the prosecution of his ministerial and pastoral duties he was indefatigable. He was ever at his post; for whether in the pulpit, or in the parlour, he was still the Christian minister. He seemed truly to have taken to himself the counsels of the Apostle to Timothy—he "preached the word; he was instant in season, and out of season; reproving, rebuking, exhorting, with all long-suffering and doctrine."

Besides labouring statedly among the people of his charge, it is known that he supplied certain services at various distant chapels; and some of them for a long series of years, such as Orange Street, Kennington, and Camden Chapels. For a considerable period, also, he preached one month annually at Castle-street Chapel, Reading; and at the Tabernacle, Lewes.

In his pastoral visits he was systematic and diligent, and a frequent attendant at the bedside of the sick and the dying. His conversation on these occasions was always suitable—in most cases highly profitable. Some of these are recorded in his Diary, to which they contribute no small degree of interest. He had not been quite two years the appointed minister at the Grove, when he writes thus:—

"*January*, 1806.—About this time Mrs. F—— appeared to be under deep concern respecting her spiritual state. She had been much of a Pharisee; had regularly attended the parish church; and took great delight in instructing her children. On these, and such services, her hope of heaven was founded. She happened to come to the Grove Chapel, which she declared she would not have done, but because the Church prayers were read there—such was her prejudice. After attending a few months, she heard a discourse from Matt. xxii. 11. Contemplating herself as a guest at the marriage feast described in the parable, she perceived herself to be destitute of the wedding garment, and was deeply affected. The garment was explained as signifying the righteousness of Christ imputed for justification, and the influences of the Spirit for sanctification. For some weeks she was greatly cast down; and thought herself not even worthy to come to the Chapel. I visited her by the desire of her husband, who had been told by the apothecary (for the animal system was much deranged) that her case was that of *a religious frenzy;* and that she had better be sent to some proper asylum. She was distressed beyond measure; and would not, for a time, allow the possibility of obtaining salvation. Having, however, recovered a little strength, she ventured once more to the House of God. The subject then was Col. iii. 11, 'Christ is all.' Again she trembled. She was convinced Christ had not been *her* all; and felt that her substitution of the *forms* of godliness for the *power* would be her ruin. The following day she was obliged to take to her bed. I visited her daily, and endeavoured to explain the Gospel method of salvation. But nothing satisfactory dropped from her lips till Tuesday, March 26. The physician had given her up. Two of our female friends had called, and seemed pleased with her conversation. When I entered the room, she started up in the bed—her eye glistened; and with eagerness she grasped my hand, while her quivering lips blessed God that she had ever seen and heard me. I said, I was thankful to God, if He had made me, in any respect, useful to her; and added, that I should rejoice to hear her tell me the actual state of her mind. With great composure, and a sweet smile upon her countenance, she said, 'My trust is now solely in the Lord Jesus! Yes, He is my all!' She lamented having built upon a sandy foundation so long, &c. I asked if she felt a desire to live? She replied, 'If it will be to glorify God, and to benefit my dear children; but I leave it—I resign myself into his hands.' I asked her if she felt any anxious solicitude about her children? She replied, 'No; I have given them up. I hope the little pains I bestowed upon them will not be lost.' She was often in great pain, but remarkably patient. Not a murmuring word escaped her lips. She often broke in attempting to sing, 'Jesus! lover of my soul,' &c.; and but a few hours before her death, would be lifted up in the bed to sing, 'Vast as eternity thy love,' &c. About five minutes before the happy spirit took its flight, she was heard faintly to articulate, 'Jesus—Jesus!—all—all!'—'Let me die the death of the righteous, and let my last end be like his.' "

The reader will not fail to mark the simple, yet graphic style, in which this trophy of Divine grace is recorded. Mr. Lewis was well qualified for this line of service; he made it his prayerful study; it was his abiding impression that, while so engaged, he was about his Master's business; he took pleasure in it; and the case we have just quoted is but one of many that appear to have been granted him in the course of his ministry. Surely, there is no department of the minister's office more solemn, more heart-engaging, more calculated to call forth all the devotion, all the sympathies of his better nature, than that of *sick-bed visiting.*—To search into all the windings and intricacies of a self-satisfying, but a self-deceiving mind; to hunt out the traitorous passions and prejudices from their lurking-places, in the heart; to rouse up to wholesome alarm the soul that is at ease in sin; to disabuse the self-flattered and deluded, who seem to be passing into eternity with a lie in their right hand; and yet to guide the already wakened and anxious inquirer to the alone way of peace and salvation; to say to them that are of a fearful heart, "Be strong; fear not!"—in fine, "to bind up the broken hearted; to comfort all that mourn; to change the spirit of heaviness into the garments of praise;"—to the performance of such duties as these, no man can come aright, but the man of God, endued with the "Spirit of power, and of love, and of a sound mind." Cases are often presented to the serious and devout visitor that demand the exercise of all his wisdom and caution, lest he should be the instrument of harm, rather than of good. The unskilful vine-dresser will omit to prune where he ought, and will lop where he ought not, to the unnecessary bleeding and weakening of the vine; and the hand of the rash, unpractised surgeon will not cure, but kill, his patient; so, in spiritual cases, they can be safely treated only by the experienced Christian, and that with much study and prayer.

It was under an impression of this solemn kind that Mr. Lewis made his visits to the sick. He was fully awake to the importance of the duty, and the grave responsibility it involved; and was ever ready gratefully to ascribe the happy results with which he was remarkably honoured, to the Divine blessing alone; while he acknowledged the unworthiness of his own instrumentality in the humblest terms. No man could be less chargeable than he with "presumptuous sins." His aptitude for administering Christian consolation to the afflicted was also a prominent feature of his *epistolary* correspondence. Communications by letter to his friends were numerous; but few, if any, of them without a spiritual or benevolent aim. If, therefore, they do not indicate the man of wit, or of varied and extensive reading, they commend themselves as effusions from the heart of the man of God. His letters, though not of a style to amuse—to excite, or gratify, the lighter feelings—

are yet often of a cheering and elevating tendency, on matters of the deepest interest to the human soul. Their style is such as became the writer. It is plain, simple, unaffected. The affectionate friend—the faithful counsellor—the sympathizing comforter—the pious minister of Christ—breathe, and speak out, in them all. We think we may say of them, that no right-minded Christian could read them without a consciousness of an unction of piety and spirituality upon them, greatly favourable to devout feeling and the rising of the thoughts to heaven. Most welcome were such letters to his various correspondents; and those of them who knew him best prized them most, as tokens of Christian love from a hand, which, they well knew, had traced in them the dictates of the heart.

The following extracts from letters to a female friend, staying at a watering place for the benefit of her daughter's health, may be taken as pleasing and instructive specimens:—

"*June*, 1806.—It is with peculiar pleasure I seize a few moments to correspond with you. But what shall I say that you do not already know, to animate and encourage you in the arduous but glorious conflict between flesh and spirit? With the Bible full of precious promises, and the aid of the Divine Spirit, which our heavenly Father has promised to bestow to help our infirmities, what need we more? We have, indeed, powerful and subtle enemies; but a voice from heaven proclaims, 'Who shall harm you, if you be followers of that which is good?' We have painful afflictions; but the same voice assures us, that 'these light afflictions, which are but for a moment, shall work out for us a *far more exceeding and eternal weight of glory!*' What a cluster of ideas is here! How deeply are we indebted for the sacred volume! What discoveries are there! what supports! what prospects! How superior to the dim light of reason! We bless God for *it*; but, O! how much greater obligation are we under for Revelation! Let us prize it more; let us study it more; let us pray to have it engraven more and more upon our hearts! I am happy to hear Miss W. is so much better. I do hope the change of air will be made useful to her; and that I shall see her, ere long, perfectly restored. Happy for her that she has not *now* to seek an acquaintance with the heavenly Physician—the Saviour of souls; but that she has experienced both His ability and willingness to save. Next to your own salvation, that of your children must lie nearest your heart; and, O! what a happiness to have one savingly acquainted with Divine things! What matter for gratitude and thankfulness is this!"

"15*th September*, 1806.—I really fear I shall not be able to visit you. If I fix upon a week, one day, something comes the next to prevent; so that it appears I must tarry this year also with my charge.

Infinite wisdom sees it best; and to that wisdom our desires should bow. I wish it to be so with me; though, I assure you, my dear friend, I find much opposition within. I am speaking to one acquainted with the Christian warfare, and therefore use freedom. Happy for us, the Gospel of our Immanuel presents so many motives—so many precious promises—so many glorious prospects—to cheer and encourage us under all the trials and difficulties we have to encounter. Highly favoured are they who can adopt the language of the Apostle from a firm persuasion of its truth in reference to themselves, 'We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.' Ah! there are, indeed, sufficient causes for sighing and groaning! O, sin! how close dost thou cleave to us! When shall we be entirely freed from thy galling yoke? Jesus—transporting sound! Jesus came to save his people from their sins; and to deliver them who, through fear of death, were, all their life-time, subject to bondage. 'The sting of death is sin; but thanks be to God who giveth us the victory.'

"Happy Paul—happy Apostles—happy martyrs—yea, and we may add, happy believers, in every age! For this experience was not limited to the saints of an early period of the Church only—it is the privilege of God's children at all times—may it be yours and mine 'more abundantly!'

"It will give you pleasure to hear that, since the opening of the new Chapel, it has been well filled—in the evening crowded. An elegant building, in an eligible situation, will, of course, attract many at first, who will not statedly attend. I think, however, we may expect a tolerable congregation. It was not the external form or splendour of the Tabernacle that attracted the attention, and engaged the affection of the royal Psalmist when he breathed out the sentiments expressed in Psalms xxvii. 4; lxxxiv. 1; xlii. 1. The condescensions of God in His appointments, and the happy experience he had formerly had of communion with Him—the manifestation of the Divine presence, and the communication of His grace and mercy—the recollection of the sacred delights and heavenly entertainments he once enjoyed there, excited those longings of soul—it is these which make the Sanctuary amiable to believers in every age.

"The surprising itch for novelty, of which the present day presents a sad specimen, forms no small proof of the want of vital religion. The scenes of the world are continually shifting, and the tastes of men are always varying. The true believer alone has a never failing and unchanging source of satisfaction and delight. Those who attend the ordinances of religion only while their passions are excited by something that surprises by its novelty, are not acting upon conviction or the call of duty, but on a principle which, perhaps, they little suspect, and would not avow. But is there no profit, no pleasure to be had in ordinances, but when the mind is fascinated by representations which surprise, and the imagination fired with what they call the sublime? You, my dear friend, are better taught; and, while you bewail absence from the spot where the Lord has often met with and blessed you, you know He is not confined to place, and even at W—— I hope you find a small circle of the truly pious."

"*24th September*, 1806.—Mrs. H. attended the Chapel on Thursday; was taken ill on Saturday, and has been almost given up by her physician. I hope, however, she is a little better to-day, as one unfavourable symptom has ceased, which must have terminated her life in a few hours. Ah! my dear friend, 'in the midst of life we are in death!' What a seeming trifle reduces us, and brings us to the borders of the grave! But 'shall we receive good at the hand of the Lord,' says Job, 'and shall we not receive evil?' Were we to contemplate the bounties of Providence, the blessings of the Gospel dispensation, with all the privileges and means of grace which we enjoy, what a list might we fill! And shall we expect all sunshine, and no intervening clouds; all sweets, and no bitters; all good, and no evil? But what evil is here meant? Doubtless it refers to afflictions and trials; and Job alludes strictly to his own bereavements. We call these evils, because distressing to human nature; but really they are some of our choicest blessings, and ought to be added to the catalogue of our mercies. It is remarkable that Satan acknowledges the hand of God. He knew he could do nothing without Divine permission. This is the mercy of believers. Are we called to endure? Do afflictions press upon us? Satan may be the instrument of evil; but our heavenly Father's hand restrains and governs him, and will not permit more than shall be for the exercise of our faith and the display of His own glory. Doubtless, the mind of Job was disturbed by his trials, but still it was stayed upon God; and, instead of complaints against the Divine procedure, he enters against the partner of his bosom a solemn protest and a firm reproof, in vindication of God's dealings with him. Here the glory of true piety shines indeed with a resplendent lustre. His expressions intimate a pious affection and disposition of soul under his affliction, neither despising it nor fainting under it. 'Why should a living man complain?' How much good are we indulged with! Surely, the consideration of past mercies should make us receive afflictions with cheerful submission. What claim had we upon God for what He has vouchsafed? Is it not of mere mercy that we are not consumed? Is not the smallest favour more, and the severest affliction less than we deserve? Shall we receive good?—this we do. And shall we not receive evil?—this we may expect. O matchless wisdom and love displayed in the Divine appointments! It was the *right* way the Lord led the Israelites to the promised land, though it was not the shortest nor the smoothest; and if *our* way be through thorns and briers in this wilderness, we may be assured Divine wisdom has so ordered it for the best. Every link in the chain of our sufferings is useful, and cannot be dispensed with. Only let us examine the nature of our trials, the constitution of our frame, our prevailing temper, and most easily besetting sins, and we shall see the wisdom and the love of God. One of an aspiring temper attempts to climb; but as he climbs, he falls. Some creature clings too closely to the heart; that creature is called away—painful, but merciful stroke! Yes, the nature, and every attendant circumstance of our afflictions are what they are by the appointment of Infinite wisdom, and we have every reason to adore the hand and kiss the rod."

"*15th June*, 1807.—I have long learned, by experience and observation, that the present is a state of disappointment and vexation—a consideration sufficient to endear the heavenly inheritance, and to induce us to look forward to it with the greatest pleasure and delight. There we shall be liable to no disappointments. Our enlarged capacities will be continually met with everything suitable and glorious. There we shall enjoy uninterrupted intercourse with our blessed Redeemer, through whose righteousness we came there, and with those whose society we enjoyed on earth, and mingled our prayers and our praises in the Sanctuary. Delightful state! What earthly felicity can match the pleasure of such an anticipation? And if so, if the first fruits—the earnests—are so pleasant to the spiritual taste—the renewed mind—what must be the full enjoyment! Figures fail; language is exhausted—nay, the pen of inspiration seems to labour for words to represent it to our weak and imperfect minds. Yet how grand, how striking and sublime are those passages, Rev. vii. 14—17; xxi. 22—25; 1 Pet. i. 3—5. What a feast is here for the afflicted followers of the Lamb! O, for realising views of eternity! O, to have our conversation in Heaven—to set our affections on things above—to pass through things temporal, so as not to lose sight of those that are eternal! And are not these the breathings of my worthy friend and her beloved daughter? I know they are. Well, we are the children of Him who hath said, 'I will fulfil the desire of them that fear me.' 'I will never leave thee, nor forsake thee.'

"I must not yet attempt to say when I can come to see you; still, however, I have hope. I believe a little excursion would do me good. No doubt, means ought to be used for the preservation of our health, and its improvement, when impaired. We should be criminal in neglecting those means which an indulgent Providence allows. I trust your excursion will prove useful to Miss W.; but chiefly do I desire her spiritual prosperity—this demands and deserves our prime attention and regard. I know she is convinced of this, and daily lives under the impression. Ah, my dear friend! when every thing else is subservient to this grand end of life, then do we live as rational and immortal beings should do. May it be your happiness and your beloved daughter's to enjoy much of the Divine presence, and to live to the Divine glory!"

In his Diary, under date of October, 1806, his feelings, on a review of his then position at Union Chapel, are thus expressed:—

"The remarks made by some people on our new Chapel, on what they call its finery, and on so much money being expended upon one place, when so many parts of the country are destitute of even a commodious house, are things which pain me. Jesus Christ does not, indeed, require it—a plain building would have been better; pity that the advice of some judicious person had not been sought! Yet, I love my friend C., and doubt not he aims at the Divine glory.

"The Grove, I confess, suited me better. I was less exposed, and more at home. I feel my insufficiency.—Oh, how ill-furnished, how unqualified am I to appear before so respectable a congregation! But I am in the Lord's hands; and, I hope, *where*

He would have me. It was not my seeking—I was dragged forth. May His grace be ever sufficient for me; and His strength be made perfect in my weakness."

About this period, happening to be from home, he addressed the following letter to his Deacons, Messrs. C. and B., of which he preserved a copy without date:—

"MY BELOVED FRIENDS,

"Perhaps you are ready to think, 'out of sight out of mind.' It is not so with me, I assure you. Not a day passes without thinking of my charge, and my dear friends at Islington. Absence lessens not true friendship. The imagination (though surrounded with many captivating objects — much beautiful scenery, for instance) often turns to the beloved spot, and soon takes into its view those who are dear to the heart. Friendship sanctified by grace is a real blessing to mankind. When, in all the unreserved confidence of mutual esteem, we communicate to each other our ideas, and those ideas are the product of a well-informed understanding, the interchange is attended with much pleasure and profit. To constitute, however, reciprocal advantage, it is expedient that the topics for communication should be those of real worth. I regret exceedingly that so much of my precious time has been squandered away in unprofitable thoughts and uninteresting conversation. I am pained at heart that so little has been done for God, and the true benefit of my fellow-immortals. May the time past suffice for this negligence; and henceforth may I be more devoted to the great objects of the Christian ministry! Assist me, my dear friends, I invite, I entreat you to assist me with your counsel and your prayers. Never let that delicacy of mind which fears to grieve, or to offend, restrain you from communicating what you think of advantage to the great and important work in which we are mutually engaged. I hope I can say, without that feigned humility which must ever disgust the discerning mind, that I am sensible of my own imperfections, and my great inability for the proper discharge of the very grave duties that devolve upon me. Here alone is my encouragement—the promises of a faithful, unchanging God; and as He has been pleased, in infinite condescension, to honour me with some degree of usefulness, I am led to regard myself placed in the sphere in which He would have me be; and only desire to be made more devoted to His glory. In the midst of numerous discomforts, we have certainly reason to be thankful. We have not, indeed, seen crowds resorting to our Sanctuary; nor have we heard the voices of many crying out, 'Men and brethren, what shall we do?' But we have had a few precious and immortal souls, that I believe we may safely calculate upon as having been born to God amongst us—a few who have been called by His grace, and are really adorning the doctrine of God their Saviour. Surely this is encouragement—this is an ample compensation for all our trouble and expense. And who knows what God has yet to do with us? No great revival of true religion may result from the efforts we have already made; but the time may come when Union Chapel shall be made the spiritual birth-place of thousands. One reflection more may console us—the Chapel was not erected from motives of ostentation, opposition, or bigotry. It was the subject of much deliberation, and frequent, fervent prayer. Let us, then, take courage, and remember, that while we are found attentive to the interests of our Divine Redeemer, He will not be unmindful of ours.

"My dear friends, without adulation (abhorred be the thought), I feel thankful to God, that He has fixed the bounds of your habitation where He has, and called you to such useful and honourable offices in His Church. May your souls prosper, and be in health; and may your dear partners in life, with the children entrusted to your care, be partakers of all spiritual blessings in Christ Jesus!

"T. L."

An entire absence of presumption, on the part of our revered friend, both in his manner and his spirit, was obvious to all about him. He seemed, indeed, to have instinctively shrunk from prominence, when invited to it; and was even, at times, inclined to fear that Union Chapel was too conspicuous a station for him to occupy. And that he was not practising a voluntary humility—a mere affectation of self-diffidence—we cannot but be assured from repeated records in his Diary; records which he made in retirement with his God alone, when he had not the most distant prospect of their ever coming before the eye of the public. Of these we present the following as sufficiently expressive:—

"*April,* 1807.—I am pained under the consideration that it is presumption in me to continue to occupy the ground which might be better filled up. I doubt not the good wishes and prayers of many. I doubt not the will of God in placing me at the Grove; but I fear whether I am doing right to remain at Union Chapel. Surely it is a station which others (men of literature and talent) might fill to greater advantage. Yet 'God hath chosen the foolish things of the world, and weak things, and things that are despised hath he chosen,' to work his own good ends. Oh, my wayward, unbelieving heart!

"The salvation of souls, I trust, (Lord, to thee I make the humble appeal!) not a piece of bread, is my object. I would much rather labour with my hands, than remain here to be useless. Yet how little concern do I feel, at times, for the salvation of souls! Alas! how lukewarm in prayer and preaching! how apt to live by sight! O my God!

be merciful to my great unworthiness, and quicken my soul in thy way!

"One day, as I was lamenting with my dear wife (who attempted to encourage me) that the work seemed at a stand with us, a young man knocked at the door, and with a faltering voice and trembling knees begged to speak to me. The object was to open his mind. The Lord had convinced him of sin, and brought him to Christ. He wished to join the Church. I was pleased with his experience. I trust he was truly taught of God.

"The next day a whole family, consisting of father, mother, a son, and two daughters, offered themselves to the communion of the Church. Thus the Lord encourages my desponding mind, and keeps me on. O for more faith, and love, and gratitude! 'Bless the Lord, O my soul!'"

The following extract from a letter to his aunt, dated Sept. 1st, 1807, shows him writing in the same humble, yet relying spirit, respecting himself:—

"The care of a large and continually increasing Church and Congregation occupies so much of my time, that I believe most of my relatives and friends have some ground of complaint against me as a correspondent. I trust, however, that I am in the path of duty; and I can say that my work is increasingly pleasant and profitable to my own soul. Little did I think, when I first entered into the ministry, that such a charge would be committed to one so unworthy and unfit; but Divine wisdom chooses the foolish things to confound the wise. Truly, His ways are not as our ways, nor His thoughts as our thoughts! 'The treasure is put into earthen vessels, that the excellency of the power may be of God, and not of us.' The more I feel my own weakness and insufficiency, the more I find the grace of God sufficient for me; and thus, with the Apostle, am able to say, though in a much inferior degree, 'When I am weak, then am I strong—not that I am sufficient of myself; my sufficiency is of God.' Often have I been tempted to think, when the labour of the Sabbath has been over, 'I have now said all I can. I shall not be able to open my mouth any more.' But fresh subjects out of the inexhaustible mine are continually turning up; and, blessed be God, He gives me to see that I do not labour in vain, nor spend my strength for nought. Herein I have His tender compassion and love; for such is the gloomy cast of my mind at times, that I should be led to question my call, and ready to renounce the work without such tokens of His goodness. A distant view of the ministry is, indeed, widely different to the actual engagement; but in the use of every means with which we are favoured, those who are really called of God may expect all needful supplies.

"We have now been in our new Chapel twelve months. Last Sabbath was the anniversary. We are generally well filled; and to the Church we have added twenty-six since Christmas—I think about fifty in all, since we came here: so that, since my settlement, when the Church was formed, consisting of thirty, we have added in all near 100. The work of God with us is not carried on in that rapid way we sometimes hear it is in different parts of the country (particularly in Yorkshire), but we have reason to rejoice—conversion is not at a stand. Sinners are being awakened, and believers edified and built up,—to the riches of Divine grace be all the glory! We have lived in the greatest peace and harmony since we have been united. I love the people, and have sufficient evidence of their growing affection for me."

Aiming, as he habitually did, to make his preaching tell upon the hearts and consciences of his hearers, and to point them directly to the only safe and sure resting-place, he was permitted to reap, from time to time, some of the rich fruits his soul desired. Often, when disposed to yield to timidity of spirit, and to sink under self-abasing regrets, have living testimonies been sent him to rebuke that feeling, and to raise him up from his despondency to thank God, and take courage. Some of those that contributed not a little to revive him in this way are thus related:—

"*May* 29*th*.—This day I have been encouraged by the account of Mr. T. K.'s experience. He came, he said, to express his indescribable obligations to the mercy of God, through my ministry. He saw himself the *five hundred pence debtor*, described the evening before; but trusted he was forgiven through Jesus Christ. Light had been gradually breaking in upon his mind, during the last few months, under the word; and he now evidently appeared to have been made 'a new creature in Christ Jesus.'"

This young man afterwards studied at Cambridge, and became rector of Harrogate.

"Last Lord's day, after the lecture to young people, a gentleman came into the vestry to inform me that his apprentice and maid-servant had recently been brought to the knowledge of the truth, under my ministry. O what an unspeakable honour it is to be employed in so noble and important a work as the conversion of souls, and under so glorious and gracious a Master! May I lie low at His feet, and rejoice with trembling."

"*Friday, July 9th.*—Mrs. R. called upon me to-day to open her mind. It appears she had heard Mr. K. of Norwich, some years ago; but was never truly awakened and brought to the knowledge of the truth till lately. Her husband, who was much averse to religion, happened to drop in at Union Chapel, and was so struck with what he heard, that when he went home he said to her, 'My dear, I have been at a Chapel this morning, which, I think, you would like to attend. The minister seems to be one of that sort you used to hear before we left Norwich.' It was agreed that they should attend the following Sabbath. But she was not pleased with either the place or the preacher. 'However,' she said, 'I will hear him again; it is not fair to form a judgment from one sermon.' She came again, and again, and again. The word reached her heart. It was applied with Divine power. Her husband and her children accompanied her. She was overwhelmed with the mercy of God. Her heart overflowed with joy, and her eyes swam with tears during the recital. She had never been baptized—she was anxious to become the subject of that initiatory ordinance of Christ, and to cast in her lot with the people of God. She regarded herself as one of the vilest of the vile; acknowledged her besetting sins; but said, in comparing her present with her former state, and her views and feelings with those she had lately heard described, she trusted it was not presumption in her to desire to be united with the Lord's people.

"The interview was truly encouraging and delightful. O what am I, that my God should thus condescend to honour me!"

The extract that follows will serve to show how, in the midst of numerous and pressing engagements, he forgot not his friends and correspondents at a distance; but, in the spirit of a vigilant pastor and a sympathizing brother in Christ, he contrived to be present with them by his letters, and to make his pen minister to their individual edification and comfort:—

"1807.—You would have heard from me before this, but, really, my hours have been lately so occupied with pastoral duties and family concerns, that, although I had you often upon my mind, I could not, till now, snatch a few moments for the purpose of writing to you. The Wednesday after the first Sabbath you left us, I was unexpectedly called upon to deliver an address over the remains of Captain Bruce, of whose sudden departure you have no doubt heard. The Tuesday before, I was at Crouch End—the Thursday, at home; and the following Friday, at Hackney. In addition to my engagement at Camden Chapel, the first Sabbath, I was obliged to take the afternoon and evening of the second, and the following Wednesday,—Mr. Cooke, of Maidenhead, not being able to come to town, many of our ministers in the country, and not a student, at this time, in Hoxton College. Next Sabbath is my turn at the Adelphi, afternoon and evening; and then comes Camden again. On the second Sabbath in August we are to have a public baptism at the Chapel, in the afternoon; my own son, and the children of several others are to be offered up to God.

"I mention these things to show how I have been prevented from paying you a visit at T——; and how impossible it appears to be for me to leave home at present. Whatever others can do, it seems

I must keep by my work; and, blessed be God! I am satisfied herein.

"Every communion Sabbath fresh accessions are made to our little society. Two joined us last Sabbath—glory to God! I hope it will appear that He has great and gracious purposes to answer by the erection of the Gospel standard in this place. 'The gates of hell shall not prevail against His hill of Zion.' No weapon formed against it shall prosper. But should we be called to suffer persecution and reproach for Christ, we know that such sufferings are favourable to the growth of real religion. So it always has been; and so we have reason to expect it will be.

"It is my earnest prayer, in submission to the will of God, that my worthy friend, your amiable daughter, may be speedily restored to health.

"I have been, in prosecuting the history of Job, meditating on that passage, 'Though He slay me, yet will I trust in Him.' What an expression of strong faith! He had suffered much; but, in the exercise of faith, he supposes sufferings more severe; and yet expresses his confidence in God. I have been also lately considering the faith of Abraham in offering up his Isaac. Here we see a man, upon the supposition of being slain himself (which may signify the extreme of suffering), determined to trust in God. The grace that enabled *him* so to speak, and so to act, is not limited to any age. Thousands have experienced its power and efficacy;

and, I doubt not, my dear friend is enabled, in holy submission, to say the same. To be called to give up her Eliza would, indeed, be a painful trial—though to herself to die would be gain, unspeakable gain. No doubt you sometimes realize this scene, so long inured to affliction, as you have been, and so anxiously watching every change. You must have often contemplated the separation that death makes between the dearest relatives and the closest earthly connexions. Well, my dear madam, to familiarize yourself with death is wise—is profitable.

"Our dear friend, Mr. W., departed, at last, unexpectedly. Mrs. W. had always indulged the hope of his recovery. Now, she is distracted; and, I think, will soon follow him. Oh, how many within the circle of my acquaintance have lately been called away! May I, may you, may all of us, hear our heavenly Father's voice uttering the solemn, but kind warning, 'Be ye also ready; for in such an hour as ye think not, the Son of man cometh!'"

It may not, perhaps, be inappropriate here to notice a particular record he has made, at a comparatively early period, of the happy results granted to his ministry.

"*April*, 1808.—On reviewing the members of the Church I observed the following names of persons who have avowed themselves to have been awakened, and brought to the knowledge of the truth under my ministry. Bless the Lord, O my soul! What an unworthy worm to be made any use of in the vineyard of Jehovah! O that I may live more to Him, and enjoy more of His presence in my work!"

The names he then gives are to the number of *twenty-five;* and to some of them he has appended a brief remark on the individual case of each respectively, as under:—

"Mrs. B——, *walking with God.* Mrs. F——, *who died triumphing in Jesus.* Sarah F——, *a humble follower of Jesus.* Mr. J——, brother of Mrs. F——, *brought to God by attending her funeral sermon, as the means.* Mr. Thomas K——, *formerly a wild young man, now truly devoted, zealous, and active.* Mr. H——, *a youth out of the school, awakened under a sermon on* Rom. vi. 21, 22. Mr. W. M——, *a youth.*"*

The following extract will illustrate his mode, at least on some occasions, of holding converse with the dying:—

"*May 3rd,* 1808.—I called on Miss C. K.; found her very ill, and apparently declining rapidly. Her hearing being so bad as to prevent oral conversation, I wrote as follows with a pencil, to which she replied in the same way:—

"'My dear Miss K., with great affection, and a real concern for your spiritual benefit, permit me to ask, have you had a conviction of the evil of sin, and been brought to see yourself a poor and helpless creature? Are you looking up to the Lord Jesus Christ as your only and all-sufficient Saviour? Do you regard the Holy Spirit as the Author of Regeneration; and can you trace in your own mind the fruits of the Spirit described in Gal. v. 22? Do you see the emptiness and vanity of the world, and rejoice in the prospect of inheriting the heavenly Canaan?'

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* Two of the above-mentioned persons afterwards became clergymen of the Church of England.

"She replied thus:—'I do feel myself a guilty, helpless creature, and that the righteousness of Jesus alone can save me. I hope I am looking to Jesus; and I think I have at times felt the promises sweet. But there is a veil before my eyes; and though I pray, I do not feel that comfort and satisfaction that I wish. I feel there is no true enjoyment in the world; and if I could feel Jesus precious to my soul, I should rejoice in the prospect of death.'

"I said,—'All good desires spring from Him. He is the Author and Finisher. Continue to look up. Your feeling yourself as you describe is the effect of the Spirit's operation; for by nature we think ourselves rich, and increased with goods, and have need of nothing. The veil He will remove in His own good time, and fill your soul with peace and joy. Unto them that believe, Jesus is precious; rely on Him, and you shall find Him so to you; and you will be enabled to rejoice with joy unspeakable and full of glory. Death is but the porch to glory—Jesus takes away the sting—to die, is to the Christian gain!'

"She wrote as follows—'I am tempted sometimes to believe that I am not one of the chosen.'

"I said—'This point can be determined only by evidence in our own minds. No one can look into the book of the Divine decrees; but from the marks of penitence and faith you have given, I think there can be no ground to doubt on this head. Where there is a hungering and thirsting after God, this point is plain; that which *leads to* Him *comes from* Him, and is a good evidence of our being chosen in Christ.'

"'I thank you, Sir,' she replied, 'for your instruction and advice; and beg an interest in your prayers, that I may be enabled to follow it.'

"'I shall not cease,' said I, 'to pray for you; and shall take this paper for the purpose of refreshing my memory, and furnishing me with topics upon which to write to you at Clifton.'

"A short time after, I wrote to her as follows:—'My dear Miss K., I was much pleased with the review of what passed between us, in this way, last Monday. Jesus Christ is the only foundation of a sinner's hope; and that you have been enabled to fly to Him for refuge is a great and unspeakable mercy. Are you still looking to Him as your wisdom, and righteousness, and sanctification, and redemption? Are you desirous of being found in Him alone? Can you say, 'I count all things but loss for the excellency of Christ Jesus my Lord?' I will not fatigue you to write much; but shall rejoice to hear your views in a few words.'

"Her reply, written in pencil by herself, soon followed, in these words:—'I endeavour to look to Him. I could part with all, to feel His love within my soul; and I hope, in His own time, He will manifest himself unto me. I beg your prayers that He will give me faith; and, if it pleases Him to recover me, to keep it. I hope to devote my life to His service;—if not, I am resigned to His will.'"

In the summer of this year, feeling himself greatly reduced in strength, he retreated to Dover for the benefit of bathing and the sea-breezes. While there, he addressed a letter to a friend, in which he tells him—

"Through the tender mercies of our God, I am better in health than when I left home. The bathing has refreshed and braced me; and I hope to return home the better for my excursion. . . The state of religion here seems to be very low indeed. I look around with pain to view the change. A few years back, there were many lively and devoted souls—*now* all appears cold and dead. The Lord revive His work amongst them! It is lamentable to observe the decay of vital godliness in those you esteem. But, alas! against how many of us does that charge apply,—'I have somewhat against thee, because thou hast left thy first love?'—In that many *I* am one. O my soul, how little warmth and vigour dost thou now feel, compared with what thou didst in the early stages of thy experience! Lord, quicken me in thy way! Weak and insufficient of myself, may thy grace be ever sufficient for me! I look back, my dear friend, upon the four years that I have ministered among the people at Highbury with astonishment, and, I hope I can add, with gratitude. For both I have sufficient reason. O how inadequate for the work! O how unworthy such a station in the Lord's vineyard! O how condescending to employ so mean an instrument in such a spot! But His thoughts are not as ours. The 'treasure is in earthen vessels, that the excellency of the power may be of God, and not of us;'—the walls of Jericho fell down at the blowing of *rams' horns!* God is glorified by the weakness of the instruments He employs to effect the most important ends—the salvation of immortal souls. Ah, little did I think of filling such a post; and still less of ministering in it so long, when I entered upon it. But God is all-sufficient. I know I have not laboured altogether in vain, and this encourages me. The Lord knows what a poor desponding creature I am; and kindly affords me some tokens for good, and proofs of usefulness, or I should be ready to shrink from the work. I can truly say, I love my flock, and feel no desire to be separated from them, while I am made an instrument of good. Failure in this respect, and want of fruit, would be very distressing, and lead me to conclude that I was out of my place. May the Lord prosper His work amongst us, and add to our number daily such as shall be saved!"

In July of the same year he thus writes:—

"Indulged, for the first time since my settlement at Islington, with three weeks' absence, I visited my old friends in Kent, who did not know me; I am so reduced and altered. But, blessed be God! though very poorly while in the country, I found myself better when I returned."

"*September.*—Favoured with one Sabbath more from home. This I spent, both pleasantly and profitably, with my worthy friends, Mr. W. and family, at Broadstairs. Preached twice to a full house from Isaiah xl. 29, and, Cor. iii. 10. Miss W. appears ripening for another and better world. Surely her stay here cannot be long. I sympathize with her parents. She did not become truly serious, till she attended at the Grove. Her mother tells me my ministry was blessed to this end. The Lord be praised!

"Read the first part of Mr. Jay's Life of the excellent Cornelius Winter. Oh, what hardships did that good man endure! How much have I to be thankful for! A large congregation—affectionate people—and well provided for in every respect! Lord! influence my heart with love and zeal, and make me more abundantly useful among them.

"I hope I have not been deceived in the character of one whose death I improved, last communion Sabbath. I desire, however, from what I have heard, to be more particular in visiting the sick. Truly, it is an awful responsibility! Let me never fail to probe them to the bottom. Let me take nothing for granted, because they have attended a Gospel ministry. Sin is of a stupifying, as well as hardening nature. May I always consider every one I visit as a lost sinner, and never think of administering the consolations of the Gospel, till I find them deeply convinced of sin, and humbled before God on account of it, lest I foster the delusions of hypocrites. In prayer, I would never allude to them in flattering terms. In fine, teach me, O Lord! to avoid every thing upon which a hypocrite or a formal professor could lay hold!"

His friends, Mrs. and Miss W., who were residing at Broadstairs, and with whom he had maintained an epistolary correspondence for some months, had repeatedly urged him to pay them a visit. Accordingly, in September 1808, he embraced an opportunity of so doing; and this visit gave occasion to the following letter:—

"TO MRS. W———

"Islington, 29th September, 1808.

"MY DEAR FRIEND,

"Of the safety of our arrival you have already heard from Mr. W., praise to our kind and gracious

Preserver. With peculiar pleasure I review the hours I spent with you and your beloved daughter. It was a pleasing and profitable retreat from my ordinary labours, and greatly aided my spiritual and bodily health. Accept my warmest thanks for your very kind attention. I feel myself deeply in your debt—the blessing of the Lord rest upon you!

"This letter was promised; and though I am preparing for this evening's service, I cannot refrain from breaking off, to fulfil the engagement. May the Divine Spirit enable me to drop some seasonable word!

"You have been called, my dear friend, to the exercise of faith and patience under a heavy affliction, for some considerable time. Through grace you have been supported, and preserved from questioning the propriety of the conduct of Jehovah. This is no small mercy. To be under the rod, and remain insensible is truly awful; it betrays a hardness of heart, which Divine correction fails to soften. To be under the rod, and to murmur and rebel—to deal forth reflections upon God himself, in finding fault with instruments—is very ungrateful and unbecoming. But to be under the rod, and to be enabled to say, 'It is the Lord; let Him do what seemeth Him good. The cup which my Father hath given, shall I not drink it?' is the proper temper of a child—an affectionate and obedient child. Such a temper, I think, I have discovered in my dear friend and her equally dear and afflicted daughter. On this ground, therefore, I would endeavour to administer encouragement and consolation. Does an affectionate parent willingly afflict, or grieve, his offspring?—he does not. Does a wise father refrain from correction, when absolutely necessary? —he does not. Can our heavenly Father be less affectionate, less wise, than His creatures? Does He use the rod?—it is in a father's hand, not in an executioner's. It is the appointment of one who 'knoweth our frame, and remembereth that we are dust.' Those are delightful portions of Scripture, Psalm ciii. 13, Matt. vii. 11.—Your Bible is at hand.

"Affliction must be regarded by the Christian as the special visitation of his heavenly Father for his benefit. Infinite in wisdom, He knows the best means for attaining the best ends; infinite in goodness, He is always disposed to adopt them. Is it asked, why love, which delights in the happiness of its object, prompts Him to afflict His children?—the reason is obvious—because He values more their ultimate and eternal happiness, nay, their present *real* enjoyment, than a deceitful ease, and dangerous repose. Though life be but a journey of a few days, we are so apt, practically, to look upon it as a state unalterably permanent, that we stand in need of some rigid monitor to remind us that we are only travellers, and that it is perilous to loiter.—Affliction is this monitor. Its voice is distinct;

and its admonitions are powerful. It bids us cast our eyes forward to the end of our journey—to the eternal world, whither we are so rapidly advancing; and not to waste our attention in culling the fading flowers which grow by the way. Thus David, when tasting the sweets of the fruit of affliction, looks back upon his sorrows with grateful joy, and says, 'It is good for me that I have been afflicted.' And, my dear friend, it is in this view of their beneficial effects that afflictions appear to be evidences of parental care on the part of our Father in Heaven, and causes of rejoicing to those who are called to endure them. Thus Paul says, 'We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope.'

"The husbandman, while he shivers in the piercing frost, feels its cold with gladness, because he knows that it mollifies the soil, and destroys the noxious weeds. The soldier in the day of battle rejoices in the storm which is directed against the face of his enemies, even though he be not himself wholly exempt from its severity. The mariner, when he can confide in the strength of his vessel and the skilfulness of his pilot, views with pleasure the approach of the tempest which bears him away from a pursuing enemy, and wafts him with speed to the desired haven. And is not affliction much more a ground of joy to the Christian, when he knows that it is appointed and overruled by his heavenly Father to detach his desires from transitory objects, and to prepare him for eternal bliss—to rescue him from adversaries whose object is his ruin, and to hasten his entrance into glory, immortality and life? 'Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.'

"In the eternal home of the children of God, nothing afflictive or distressing can enter. There is no pain, no injury, no weariness or fainting, no headache, no want of appetite there. God will wipe away all tears. 'In His presence is fulness of joy; at His right hand are pleasures for evermore.' Let us rejoice, my dear friend, in the prospect of this glorious inheritance. The rougher the way, the shorter the stay. And what heaven-born soul can desire to remain long in a wilderness? Absent from the body, present with the Lord. 'To die is gain,'—a gain, superior to all the riches, honours and pleasures this world can afford—'Blessed are the dead that die in the Lord.' They gain conformity to the image of their Lord, which *now* they long for; they gain a vast addition to their knowledge—for here we 'know but in part—then we shall know, even as we are known;' they gain uninterrupted communion with God, and that is not enjoyed here.—But I am entering upon an unknown, inexhaustible subject. What the saints shall gain, eternity only can unfold. Happy they who have the prospect of entering into the joy of their Lord!

—Happy they who, renewed in the spirit of their mind, and made new creatures in Christ Jesus, can look forward to the period of dissolution without dismay, rejoicing in hope, and saying, with Paul, 'We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens;' and 'We know whom we have believed; and are persuaded that He is able to keep that which we have committed unto Him against that day.'

"I am indulging the hope of visiting you again, at Broadstairs, before your return; but cannot speak with certainty. Shall call on Mr. W.; and if it can be accomplished, will most gladly accompany him.

"T. L."

Mr. Lewis, though far from being a man of the world, was a shrewd observer, and a correct judge of the things that were done in it. Without making one among the more busy and bustling classes of society, he looked on and pondered their ways. Much, indeed, of his occupation in early life led him to a rather close acquaintance with the transactions of men. He profited by it. He acquired a knowledge of business in general beyond many of his brethren; and he occasionally turned it to account, in the service of his friends. His tact for business was, therefore, known and appreciated by not a few who, in circumstances of peculiar trial, or difficulty, were happy to avail themselves of it. His sympathy and pity never failed to be excited at the call of distress. Wherever he saw he could do aught for the relief of affliction in any quarter, his service was frankly and cheerfully rendered, and that frequently at the sacrifice of his own convenience and comfort. In the following extracts from a letter to his friend Mrs. S., we see him, in the midst of other concerns, diligently prosecuting this labour of love :—

"Islington, 14th August, 1809.

"MY DEAR FRIEND,

"It will always give me peculiar pleasure, when separated from you, to be favoured with your correspondence; and no less so to attend to any commission with which you may be pleased to intrust me. Accept my thanks for your last epistle; and suffer me to inform you of the reason why I was obliged to send you such a hasty scrawl, the other day. The settlement of the affairs of a person, who has lately been called into eternity from our neighbourhood, devolves upon me. He has died insolvent; and the poor widow is too ill to attend to anything. The chief part of my time, therefore, is occupied at present in collecting in the debts, disposing of the furniture, discharging bills, &c., &c. This, in addition to my ordinary labours, leaves me very little time indeed; and will prevent my going from home till October, if I shall be able to go at all. Mrs. W. is going to

Broadstairs; and I hope (D. V.) to be able to pay her family a visit, before they return.

"I have received a very interesting letter from my very dear brother Codman, Boston, New England, giving me a pleasing account of the prosperity of the work of God in that part; you shall see it, when you return.

"I am sorry to hear of your disappointment in not being able to go to Caermarthen; but you have long known that the present is a state of vexation and trouble. It is a mercy that they whom you love are all so well. The Lord continue to bless them, and do them good. I am glad you heard Dr. C., and that you profited. He certainly is a subject of Divine grace himself, or he never could have stemmed the tide of popularity so well as he has done.

"Yesterday, I had a good day.—Preached with some degree of pleasure, and, I hope, profit, from Isaiah xlviii. 17 and 18, in the morning, and administered the sacrament; in the evening, from Luke xviii. 9, &c. Three were added to our communion; and I have two in view, for the next.

"It is in infinite mercy that the Lord suffers me occasionally to behold the fruits of my labours. He knows my poor, gloomy, desponding turn of mind, and how ready I should be to shrink away and conclude that I was not in my right place. He does all things well. Glory, glory, be unto His holy name! Commit yourself entirely to Him, my dear friend, and be not afraid. 'He delighteth in mercy;' and, therefore, He 'sent His Son into the world, not to *condemn* the world; but that the world through Him might be saved.' 'Thanks be to God for His unspeakable gift.' Jesus is able to save to the uttermost. The vilest of the vile have obtained mercy, as patterns of the long-suffering of God; and while there are so many examples before us in the sacred volume, and so many kind, unlimited invitations and promises, let us not be discouraged, however painful the view we may have of our own unworthiness. Indeed, the more we see and feel this, the more reason have we to expect His favour and love; for 'they that are whole need not the physician; but they that are sick.'

"I could say—yea, and I *would* say many encouraging things to you, but my time is short, and my hands are full. I have several letters before me to answer; and I must make up a packet for America.

"T. L."

On his return from another visit which he had this year paid to his friend Mrs. W., at Broadstairs, he thus writes to her:—

"MY DEAR FRIEND,

"The work of the Sabbath being over, I sit down to fulfil my promise. Since my return from Broadstairs, I have been very far from well. I am now in the hands of my medical friend; and his orders are that I preach 'short;' and by no means to exert myself. Indeed, he says I ought to lie aside for a while; but, knowing that this cannot be complied with, he is to do his best for me, under my present circumstances.

"Yesterday, the services were more than my feeble frame could well sustain; indeed, I thought I should have fainted in administering the ordinance; but the Lord supported me; and I preached both morning and evening. The subject in the morning was 'Christ, the light and salvation of the Gentiles,' from Isaiah xlix. 6; and in the evening, it was 'The practical Influence of the Sufferings of Christ,' from Luke xxiii. 48. It was an affecting time with myself; and, I trust, others found it good to be there.

"I am surrounded with kind and affectionate friends. They are all anxious about me. Thanks to my God for giving me such an interest in the esteem of those among whom I labour. They are all planning, recommending, and exerting themselves for my benefit. I trust my Divine Master will reward them abundantly for all their love and care.

"I do not forget the kindness of my friends at Broadstairs. Receive my grateful acknowledgments, and may the God of peace and love be with you!

"On Wednesday last, I was suddenly called to go down to Sutton. It was supposed that Mrs. Wall was dying. I left her, on Thursday morning, alive; but think she cannot survive many days. She is delivered from all fear respecting death; and is waiting for her change. Happy state! Nothing but a well-grounded hope of an interest in Christ can remove the sting of death, and brighten the prospect of the eternal world. Blessed Jesus! to leave his glory, to become 'a man of sorrows,' that you and I, my dear friend, and multitudes of perishing sinners, might be rescued from the dreadful consequences of sin, and introduced into everlasting bliss. Yet, how cold our love to this Divine Redeemer! How feeble our efforts to promote His glory! What cause for mourning and complaint have the best of believers! But He is gracious and long-suffering; 'He knoweth our frame; He remembereth that we are dust.' It is a mercy to be found 'looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.' In heaven, the inhabitants have no sickness to complain of—no weariness—no coldness — no distance from God — no wandering thoughts and affections. 'In his presence is fulness of joy; at his right hand are pleasures for evermore.'

"T. L."

This year (1809), Mr. Lewis received a communication from the Rev. G. Burder, then Secretary to the London Missionary Society, informing him, that at a Select Committee he had been nominated and chosen to fill the office of a Director to that Institution; and begging him to signify, by letter,

[illegible]

the Directors [illegible]
their service.

On the death of [illegible]
friend, Dr. Waugh [illegible]
succeeded [illegible]
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Awake himself to the obligations that lay upon the churches to send out messengers with the Gospel to the heathen world, he earnestly sought to rouse them to immediate action; and, on the first movement taking place, he made one of a few excellent men of that day, who were formed into a Committee appointed to lay down the plan of a Missionary Society. In the discussions that arose on that occasion, his, too, was the honour of drawing up the resolution of establishing the grand principle of the Society—the principle of embracing all parties of Christians in its constitution, repudiating the propagation of any party tenets whatever; and declaring that their object was not to commend any particular form of church-order and government to the heathen, but to preach among them the glorious Gospel of the blessed God, and leave to those of them that should be led to embrace the truth, the free choice of that form of church government that should appear to them the most agreeable to the Word of God. The resolution embodying this principle, justly called its *fundamental* principle, is still preserved in the records of the Society, in his own hand-writing. He thus, as it were, baptized it with his own spirit of catholicity; and he subsequently gave it many a lively evidence of unwearied and earnest exertion to promote its success. Dr. Waugh occupied the chair of the Examining Committee for the space of twenty-eight years; and, during that period, adorned it with a dignity, a prudence, an amiability of conduct, that won the hearts of its members, and contributed greatly to the order and harmony with which their duties were discharged. The peculiar taste and tact for the business of the Committee displayed by Mr. Lewis in all his movements, fitted him well, in the view of its members, for becoming the Doctor's successor; and it is sufficient commendation of his services to say, that it suffered no diminution in its efficiency, its peace, or its dignity, while he, for about two-and-twenty years, occupied the chair.

Referring, many years afterwards, to this appointment, he thus expresses the feelings of his heart upon it:—"What a privilege to have been associated with such a man as Dr. Waugh, for so many years, as Deputy Chairman of the Examining Committee, and to have been appointed to succeed him in that office! May I be enabled to cultivate his lovely spirit, and to walk in his steps!"

Here we may be permitted to observe, that from his personal acquaintance with the Rev. Dr. E. Henderson, and his high appreciation of his talents and attainments, he was happily led to recommend him to the appointment of tutor to the Missionary College at Hoxton. He had also the honour of being one among the first to commend the Rev. Dr. Tidman to the office of Foreign Secretary to the Society, for the duties of which, in all their details, he has been found so admirably fitted.

To the service of the Missionary Society, Mr. Lewis was warmly devoted; and was ever ready, as often as his pastoral duties at home permitted him, to render whatever help he was invited to give it. He accompanied the first deputation of that Society to Bristol, with the Revs. Dr. Waugh, G. Burder, and Geo. Clayton; and made one of a second deputation to the same place, with the Revs. Matt. Wilks and Edward Parsons of Leeds. Many preaching tours also did he make, on behalf of the Society; travelling on that mission through the counties of Kent, Surrey, Sussex, Hants, &c. On these occasions he appears to have been made instrumental to the conversion of not a few who listened to his discourses from the pulpits he then happened to fill. We have good ground for believing this. A worthy and much-beloved minister, who had been a missionary abroad, and who subsequently laboured extensively among the churches at home, has publicly and (as we ourselves have heard him) privately testified, that he hardly ever entered any county without meeting with some individuals who declared that the preaching of Mr. Lewis had been the happy means of their first serious impressions, and of their coming to Christ.

The extracts already made from his Diary will have shown that our friend was favoured with many pleasing tokens of success, in a comparatively short time after the commencement of his labours at Union Chapel. His Church, at first but a "little flock," soon increased in number and strength. Under this cheering state of things his heart dilated, and longed to make his growing Charge and Congregation a blessing to the community around them. Among the members of his Church, while yet in her youth, he had the happiness of finding some kindred spirits, by whom his generous views were readily taken up and realized. To do good in the best way, and on as large a scale as their means would permit, they proceeded to found certain excellent institutions in connexion with their own place of worship. These were, in the order of their formation—

1. A "Benevolent Society," for relieving the afflicted poor at their own habitations; and for administering such scriptural instruction and consolation as the respective cases visited might require. This Society was formed in the year 1805.

2. A "Boys' School," for the daily instruction of one hundred boys and upwards in reading, writing, and arithmetic; forty or fifty of whom to be clothed annually, as the funds may admit.

3. A "Girls' School," for sixty in number, to be taught, in addition to reading, &c., household and needle work.

4. "Sunday Schools," for religious instruction on the Lord's day, to be open for the admission of all who may choose to avail themselves of them.

5. The "Maternal Society," formed in 1807, to provide a box of linen for the use of the mother

and her infant during the season of confinement, together with money, coals, and other needful supplies.

6. The "Religious Tract Society," which was formed in 1807. The whole village of Islington, divided into nearly fifty districts, is the sphere of its operations.

7. The "Missionary Society," formed in 1812, as an auxiliary to the London Missionary Society, for the purpose of sending the Gospel to the heathen nations.

8. And more recently, the "Auxiliary for British Missions," in aid of the "Home Missionary," the "Irish Evangelical," and the "Colonial Societies."

9. "Auxiliary to the British Society for the propagation of the Gospel among the Jews."

The interests of these institutions were very dear to the heart of our friend. Much did he plead for them, and many personal sacrifices did he make to ensure their efficiency. Nor were his labours in this department fruitless. The firm hold he had on the affections of his people, and the influence he exerted among his congregation and his neighbourhood in general, were made pleasingly evident in the liberality with which they responded to his calls. The various institutions were taken in hand by intelligent and active individuals, who seem to have employed their energies upon them to very happy results; as will no doubt be acknowledged, when we state that the number of cases visited and relieved by the officers of the "Benevolent Institution," from its commencement to the year 1850, were *six thousand and eighty*, while the money expended amounted to between *nine and ten thousand pounds;* that up to the same period, *seven thousand three hundred* children had passed through the day schools; that *five thousand two hundred and forty-five* cases had been relieved by the "Maternal Society;" that nearly *ten thousand three hundred* pounds had been raised by the "Auxiliary Missionary Society for sending the Gospel to the Heathen Nations;" and that the Auxiliary to the "British Society for the Propagation of the Gospel among the Jews" had raised, and paid into the Parent Society, rather more than *two hundred and fifty* pounds.

We have been thus particular in noticing these excellent appendages to the Church and Congregation at Union Chapel, because of the pleasure they cannot but afford to a benevolent mind, in contemplating the many substantial blessings that institutions like these are the means of procuring to various classes of the community; and not to the classes only with which they come in immediate contact, but, through them, to society at large. They are, undoubtedly, the genuine offspring of Christian principles — the illustration of the precepts of the Gospel. Their doings are in direct obedience to that benevolent religion which enjoins us to "do good unto all men, especially to them who are of the household of faith;" and which charges them that are rich in this world, "that they be rich in good works, ready to distribute, willing to communicate." It is refreshing to the soul of a warm-hearted Christian to cast his eye, in imagination, over the many sections of the Church of Christ throughout our land, where such institutions are in lively operation, sending out, in every direction, from their respective centres, their streams of beneficence, to lessen the sum of evil that still abounds in our suffering world. We cannot but indulge the exhilarating belief, that, under the sanction and blessing of the Most High, these plans of piety and charity are made useful to hundreds and thousands of individuals to whose cases they are primarily directed, as instruments of their illumination and conversion to God, and of bringing out of them many efficient agents, who shall run to and fro, and cause knowledge to increase in the earth. Such institutions as these ought to be, more or less, attached to *every* Church of Christ; and they will very generally be seen, according to the support they receive, to be correct indications of the spiritual health and prosperity of the religious body with which they are connected.

While thus directing the efforts of his Church into channels of Christian beneficence for the benefit of the surrounding community, Mr. Lewis cheerfully took office wherever he could be personally useful. The Islington Bible Society needed a

Secretary; he accepted the office, and continued to fill it for many years, till advancing age, and the pressure of other duties, compelled him to resign it.

The following passage from his Diary, under date of January, 1810, is very characteristic of his turn of thought respecting himself and the responsibilities of his sacred office:—

"I should wish to begin this new year, which I am permitted through the great mercy and long-suffering of God to enter upon, with some new plans of usefulness for his glory, and the benefit of my fellow-creatures in the neighbourhood, where my lot is cast.

"In reviewing the past year I see much to call forth my gratitude on the one hand, and my humility and self-abasement on the other. Oh, what an unprofitable servant have I been to the best of Masters! How little good have I done! How little have I been employed as I ought to have been! How many precious hours have run to waste! Lord, help me to redeem time!

"The progress of our 'Benevolent Society,' our schools, our Society for distributing Bibles and tracts, and for the relief of poor married women, encourages me. I rejoice in the disposition of my people to contribute so cheerfully to those good works. I wish I could serve them better. I cannot write as I could wish to do, for the benefit of my charge. My education has been too limited to admit of my appearing with advantage before the public.—But shall I repine on that account?—Nay, rather let me remember that an awful responsibility is attached to what I *have* received of my Lord. Let me occupy with my *one* talent till He come; and oh, that I may be enabled to do it faithfully."

CHAPTER III.

It may be observed here, once for all, that we have already intimated that Mr. Lewis' early education was of a rather limited kind. It was not his lot to run a four years' course of literature and science at either of our colleges, or to study a systematic theology before the chair of a learned professor. But he despised not scholarship. He was very sensible of the value of learning; and was ever ready, when he found it allied to religion, to do it homage. While he made no pretensions to what he did not possess, no man was more delighted than he to see the literature of others consecrated to the service of the truth. Deeply impressed with the conviction that the one thing needful in the ministry was pre-eminent piety—for the lack of which, neither the highest literary attainments, nor the most commanding intellect could be allowed to compensate—he yet saw and admitted that, to fit it for meeting the wants of the age, it was essential to give it a literary training. He highly respected, and, on many occasions, advocated our several educational institutions for that purpose. No one aspiring to the sacred office, and manifesting a dislike to academical discipline, or contempt of its advantages, ever found in him any sympathy with such feelings; while not a few young men of piety and promising talents, most of them out of his own Church, were recommended by him to their colleges; and several esteemed preachers of the present day may be said to have owed their way to the pulpit, and thence their status in the Churches, to his early recommendation.

In fine, we can appeal to those of his brethren who shared most of his acquaintance, for the liberality of his views on the question of ministerial accomplishments. They well knew that he ranked not with "those narrow and intolerant professors who take an alarm at the very sound and semblance of philosophy;" he was not one to fear for the interests of religion from the results of scientific researches. His confidence in the truths of Scripture record was too firmly rooted to be unsettled by the discoveries of modern astronomy, or the revelations of geology. On the one hand, he was not led away by "philosophy and vain deceit, and the oppositions of science falsely so called;" on the other, he hailed with delight the advances of *true* science; he believed it to be at one with Christianity, and received the facts it disclosed as God's own arguments in proof of His own word. Such was the enlightened and well-balanced state of Mr. Lewis' mind.

"If a man," says an inspired Apostle, "desire the office of a bishop, he desires a good work;" good in every view of it, as an appointment of God, having for its object His own glory, and the best interests of man. But it is an office of high import, and arduous fulfilment. The qualifications it requires are not met with in every head or heart: we might, indeed, say that it is in rather few cases that such qualifications are happily found. That glowing love to the truth as it is in Jesus—that early putting forth of a hearty earnestness and ardour for the glory of God, and the good of our fallen race, which we cannot but welcome as indications of future usefulness to the great and good cause, are, by means of the Churches, often discovered among the pious youth of a generation. But whenever or wherever these gifts of Heaven are manifested, they should be gladly accepted, carefully nursed, and brought forward by the Churches of Christ to the service of Him who bestowed them, as to their legitimate use. In cases where such qualifications are developed, the Lord, the Spirit, seems as if He had made the announcement, "This people have I formed for myself, they shall show forth my praise." These internal and essential qualifications come from above; but there are certain preparations for the ministry which ask the agency of man. The gold, and the silver, and the brass, anciently employed in the service of the Jewish sanctuary, were fashioned and fitted for their respective uses by human hands. In like manner there are external and humanly wrought fittings required now for an efficient minister of the Gospel. That he may be thoroughly furnished to *every* good work,—to not only the preaching of the word and pointing sinners to Christ, but to the *defence* of the Gospel against the infidels, the gainsayers, the sophists of the day, —it is needful that he be well informed in the nature and condition of man in all his phases; from his savage to that which is called his most highly civilized and refined state, in any nation, or in any age,—it is needful that he be acquainted with the science of mind, and the art of reasoning, so that he may be able to detect "the sleight of men, and the cunning craftiness whereby they lie in wait to deceive,"—needful that he should feel himself at home in every department of philosophy and literature, and so be prepared to meet his opponents on whatever ground they may choose to take, and so make the wisdom and the truth of God to triumph over every form of error among antichristian men. For such furnishing he must have instructors; and these are provided for him in the various educational institutions belonging to the Nonconformist body throughout our land. Nor is this provision made in vain. Many brilliant and effective specimens of their successful working have these institutions sent forth into the world, by whose instrumentality the strongholds of Satan have been pulled down, and the people of God built up in their most holy faith. We believe we are warranted to say that not a few excellent men have come out of our schools and colleges, with stores of mental wealth, equal to that of any who have issued from the first universities in the world.

We are persuaded, therefore, that it must be obvious to every thinking person, that no class of institutions among us can have a stronger claim to the liberal support and encouragement of a Christian people, than that which is devoted to the training of an enlightened ministry. The dignity of the pulpit, the prosperity of the Churches, the glory of God the Saviour, the salvation of souls, are all involved in the matter. The Preacher and Pastor ought to have a standing, learnedly, as well as piously, elevated above the level of every-day men, that he may have "a good report of them that are without," and exert a beneficial influence upon them. He should go in and out, especially among the people of his charge, with a halo of superior attributes around him that shall attract their respect, their devotedness, and their love. His example should be calculated to raise their character in thinking, conversing, and acting; and make them "like a city set upon a hill that cannot be hid."

Surely an institution that is intended to fit and prepare pious young men for a destination like this, cannot be too powerfully recommended to public favour. We long especially to see the Churches more alive to the duty of contributing their utmost to the life and prosperity of our Schools of the Prophets; and we would respectfully suggest to individuals of intelligence, wealth, and influence, that next to the honour of personally and efficiently discharging the office of an evangelical ministry, is that of aiding institutions for training others to it.

We have thus given expression to our sentiments on this subject from a thorough conviction that they are such as our departed friend was ever ready to avow. He is known to have embraced every fair opportunity to commend the interests of our colleges to the liberality of his more affluent acquaintance; and seldom failed to advocate them in the ordination sermons which he was not unfrequently invited to preach.

In the same year (1810), feeling his health somewhat impaired from a long, and rather close attention to the duties of his office, he was advised to take the benefit of an excursion into the country. He consented to a brief absence for that purpose, and his friend Mr. Plummer, at whose house he occasionally rested, and passed the night, after preaching at Camden Chapel, invited him to his country seat, at Madehurst, in Sussex. The excursion is thus described:—

"*Wednesday Evening, September 5th.*—Set off with my worthy friend to Camberwell. Next day was employed in visiting my old friends, who expressed themselves very glad to see me.

"*Friday Morning*, 6 *o'clock.*—Set off for Mr. T—'s, at Carshalton, to meet Mr. P. After breakfast, proceeded to Godalming, Surrey—a delightful ride through Epsom, Bookham, Effingham, and Guildford—some elegant gentlemen's seats on the road. Distributed several tracts, &c. Arrived at Godalming, I walked through the churchyard, and conversed on religious matters with a poor man, who appeared totally ignorant.

"*8th.*—After a delightful ride, arrived at Petworth, Sussex, where there are Chapels for Independents and Wesleyans, with a National school, hospital, and almshouses. Went to Lord Egremont's The house is large; the grounds well laid out. The water before the house, and a little Church peeping through the trees, form a delightful landscape. The collection of carved work and pictures is truly admirable. The Chapel, quite in the Romish style — the library large and elegant. Altogether, his lordship's seat is a great ornament to the town.

"*Saturday Afternoon.*—Arrived at Madehurst Lodge. The situation is retired and pleasant. The house stands at the end of a beautiful vale—the hills rising on either side, and the sea at the extremity, form a beautiful perspective. Sir G. Thomas' seat is to the right; the Church and a few cottages are seen to the left. Went to visit a family distressed on account of the affliction of their child—catechized some children, and distributed tracts. Lady Thomas has a school of about twenty children, which she supports; and I am sure my worthy host, Mr. Plummer, will not be backward in any labour of love.

"*Sunday, September 9th.*—There being service in the Church only in the afternoon, we assembled for family worship, as usual, and the villagers were invited to join us. We had a decent company; and after reading the Evening Prayers, which we thought it best to do, to avoid being needlessly suspected of too great an approach to Methodism, I addressed a few plain things to them from Psalm lxii. 5.

"*Monday.*—Have just heard of the death of the poor child. Visited the mother, who seemed much affected, and endeavoured to improve the bereavement. Distributed tracts at Slindon, and conversed with an old man in his 84th year. In looking over the tombs in the churchyard, I was struck with the longevity of those interred there: the greater part had reached 70 years, and upwards. In former times there was one of the archbishop of Canterbury's palaces in Slindon.

"In Lord Egremont's collection of pictures there is one by Sir Joshua Reynolds which harrows up the feelings of the mind. It is the death-bed scene of Cardinal Beaufort. Henry VI. is represented at the foot of the bed, and as saying, 'If you have any hope of heaven, lift up your hand;' but the Cardinal, with all the horror of countenance it is possible to conceive, gnashes his teeth, and grasps the bed, as if unwilling and afraid to die!

"Visited Dale Park—Sir G. Thomas's; and also Lord Newburgh's, at Slindon.

"*Tuesday.*—Went to Chichester with Mr. P. in the carriage—visited the Cathedral.

"*Wednesday.*—Confined by rain—wrote a letter, and a few lines on the return of Miss Emma P.'s birthday.

"*Sunday.*—Preached at Arundel in the afternoon to a very good congregation. Mr. G., from Hackney, supplies them. Returned in the evening to address the family and the cottagers. There were four came over from Heighton, a village about three miles off, though it rained very hard.—May some saving impressions be made upon their hearts!

"*Monday.*—Rode to Bognor, a pretty little watering place, sheltered from the north winds by the South Down hills. It contains places of worship for Independents and Wesleyan Methodists. There are also two schools for girls in this town, founded by the late Princess Charlotte and Mrs. Smith, of Bersted Lodge. Received Bibles and tracts, which we began to distribute.

"*Wednesday.*—Preached at Arundel in the evening to a very good congregation. Some rude 'fellows of the baser sort' disturbed us a little.

"*Thursday.*—Rode to Arundel, and fixed with Mr. Bushby to go to Goring on Saturday, and preach at Worthing on Sunday.

"*Sunday.*—Proceeded from Mr. B.'s, Goring, to preach at Worthing—the congregation very good—text, Psalm xxvii. 4. In going from Mr. B.'s in the evening to preach again, we met Captain H., the son of Mr. H. of Horsham, member of Parliament, who got out of his chaise to accompany us to Worthing. He heard with attention; and behaved with great propriety at family worship. May this occurrence be blessed to him, for time and for eternity!

"*Tuesday.* — Walked over Sir Geo. Thomas' grounds, gardens, shrubbery, park, &c., which are truly delightful. The shady walks are elegantly neat. The dairy is a very pretty cottage; and Sir George has got some curious shells, very tastefully laid out in it, with Chinese hats, fans, a shark's head, Indian arrows, &c. Lord Egremont's, Sir George's, and the Castle at Arundel, are certainly well worth the attention of travellers."

It is pleasing to trace in this little narrative some of our late friend's mental characteristics. He had evidently a taste for the beautiful, whether in nature, or in art; but he seldom allowed his mind to relax from spiritual aims. He wished to be always at his Master's work—it may, indeed, be safely said, that he never found himself at home in any other. Not but that he could freely enough unbend to the social pleasures of life, when they could be innocently indulged; but the ruling desire of his heart was even then perceivable, both from his aptitude to turn everything to some moral or religious improvement, and his strict watchfulness against any encroachment of such indulgence on the time he had allotted to devotional or other sacred engagements. He seemed to live as if he heard the voice of his Lord sounding in his ear, "Occupy till I come!"

The following portions of a letter he wrote to Mrs. Lewis, from Godalming, will be found not without their interest:—

"Friday Afternoon.

"This morning, we rode in Mr. John Plummer's chaise to the worthy master of the Park at Carshalton, with whom we breakfasted, and then set off for this place, where, through mercy, we arrived safe and comfortable, except a little uneasiness which I feel on one cheek, caused by riding in an open carriage exposed to the sun; but which has been amply repaid by the delightful scenery with which we have been surrounded. I distributed several tracts in the villages as we rode along, and am just returned from a stroll through the churchyard. The ignorance of the country-folks here is truly to be lamented. I will relate you a dialogue I have just had with a shoemaker I met in the churchyard:—'Pray, friend, who is the rector of this parish?'—'Mr. S——, Sir, manages the affairs of our parish.'—'How long has he been here?'—'Bred and born here; there he is!'—'Hah! what that man in light clothes the parson?'—'The parson! no, Sir, I thought you asked about the rector.'—'Well, what is a rector but a parson?'—'Oh, I thought you meant the churchwarden!' . . . . Mr. Plummer is truly spiritual, and I am pleased to find the footman has been brought to the knowledge of the truth in his house, and that most of the servants are really pious.

"To-morrow morning we hope to leave here at seven, and to get to Madehurst to dinner.

"T. L."

During his stay at Madehurst, he was not unmindful of his friends with whom he had been in the habit of corresponding. From one of his letters, written at that time, we must make room for a few brief extracts. To his friend, Mr. S., of London, he thus writes:—

"Madehurst Lodge, 24th Sept., 1810.

"You have perhaps heard, my dear brother, of this sweet, retired Vale, and of the benefit I have derived from its truly salubrious air. Through Divine mercy, I am remarkably strengthened, and have had very few attacks of the complaint in my chest. My injunctions with respect to preaching have been partially attended to. I could not—I dared not—refrain from testifying to the poor benighted cottagers around us the unsearchable riches of Jesus. All is darkness and gloom here, in a spiritual view. Surely (I have said to myself) on the coasts of Africa, where the venerable Vanderkemp, Reid, and other eminent and useful missionaries are labouring, there cannot be more ignorance of the way of salvation, than appears in these poor cottagers in the wilds of Sussex.

"My worthy host and myself went round to their houses, and invited them to assemble in his parlour, which is very large, and in every respect well suited to the purpose. A few met; and, on the first Sabbath of my being here, I endeavoured to say something to them respecting the miserable situation of man by nature, and the way of recovery by Jesus Christ. The following week, we distributed a great quantity of tracts, Testaments, &c., at Bognor, Little Hampton, Arundel, Houghton, &c., &c.

"The second Sabbath, I was pressed to preach at Arundel in the afternoon (they have no service in the morning); I could not well refuse. The Chapel was crowded. I returned in the evening to my congregation at home. Wednesday, preached at Arundel again; and yesterday morning and evening, to the gay visitors at Worthing. May the messages delivered be crowned with the Divine blessing!

"I am now looking forward to my return, which, I expect, will be on Friday. It is my earnest desire that I may come back to my beloved flock in the fulness of the blessing of the Gospel of peace.

Cease not, my dear brother, to pray that I may so come."

Not long after his return to his charge at Islington, he addressed the following friendly and consolatory letter to Miss W., in whose decided piety he greatly rejoiced, and with whom he deeply sympathized in the long-protracted illness by which that piety was proved.

"Islington, 9th October, 1810.

MY DEAR FRIEND,

"Though I have not had the opportunity of conversing with you for some weeks, I have not forgotten that one of the members of Christ's mystical body, committed to my charge, is called to the exercise of faith and patience, during a long and painful affliction, at Broadstairs.

"It would, indeed, have given me much pleasure to have been your companion and visitor for a few days. I look back upon the hours spent under your dear parents' roof with satisfaction and delight. But my time, I trust, at Madehurst has not been altogether unprofitable and vain.

"The situation is truly enchanting. Mr. Plummer's cottage lies at the end of a beautiful vale, which opens to the sea, between Bognor and Chichester; Lord Newburgh's and Sir George Thomas' seats to the right, and a ridge of romantic hills to the left. The woods, parks, and walks around, exceed any I ever met with. There is more of nature than of art in the laying out, which always shines with superior beauty. In respect of religious privileges, it is all darkness and gloom. My friend has opened his house for the benefit of the cottagers, and when he has no visitor that can preach, he reads to them 'Burder's Village Sermons,' and engages in solemn prayer.

"Among the surrounding villagers we distributed a large quantity of tracts and Testaments, and invited them to our evening worship. Some came two, others three and four miles, and though the house was not *filled* with guests, we were highly pleased to find so many, and that they discovered so much seriousness and attention. One Lord's day, I preached at Arundel; and one, at Worthing. May the Divine blessing follow the seed sown! In this petition I know my dear friend will cordially unite.

"I am now returned to my own proper charge—'Bless the Lord, O my soul! and all that is within me, bless His holy name,' for the bounties of His providence, and His guardian care! I assure you, my dear friend, I am sometimes shocked at my own ingratitude. Hezekiah rendered not again according to the benefits conferred upon him; and I feel condemned in reviewing the gracious dealings of God with me, contrasted with the poor and feeble returns that I have made. David, impressed with the Divine goodness in calling him from the occupation of a shepherd to be king over Israel—in leading him from the field to a palace—from a crook to a sceptre—in supporting, animating, and cheering his mind, in affliction and tribulation, felt constrained to exclaim, 'Who am I, that thou hast brought me hitherto? What shall I render unto the Lord for all His benefits toward me?' I see sufficient reason to adopt his language, as the language of admiration, gratitude, and love. But O how little do I feel of the exercise of these becoming dispositions and views! And is it not to be regretted, as a general truth, that we are such inattentive observers of the hand of God; that we are so prone to 'sacrifice to our own net, and to burn incense to our own drag;' that we require *remarkable* interpositions—*extraordinary* deliverances—*peculiar* circumstances, to remind us whose we are, and to whom we are indebted? Ordinary mercies are overlooked; and we require God to step out of His usual way (if I may so speak), before our attention is aroused, and we begin to feel aright. Every occasion, therefore, calculated to revive the languishing flame in our breast, demands and deserves attention and improvement. Is our heavenly Father less kind, less gracious, when He smites with the rod, than when He pours into our lap the bounties of His providence? You have been taught, by painful but necessary experience, my dear friend, that though afflictions are not pleasing to flesh and blood, they yield good fruit, even the fruit of righteousness; and ought we to be less thankful for affliction than for health, when it is made, through the riches of Divine grace, the fruitful source of so much good? Many have had occasion to thank God *most* for the severe, and to say—

'Good when He gives, supremely good,
Nor less, when He denies;
E'en crosses from His sovereign hand
Are blessings in disguise:'—

'rejoicing in hope, patient in tribulation, continuing instant in prayer!' So believe, and so do, and Heaven with all its glory is yours!

"T. L."

About twelve months after, he addressed the following letter to her mother, Mrs. W., then residing at Hastings:—

"5th October, 1811.

"You are still called, my dear friend, to the exercise of faith and patience. Miss W., I am sorry to find, gets no better. But if the corruptible body sometimes presses down the soul, the soul has oftentimes much reason to be thankful for the afflictions of the body: they have their use; and you have found it so. What a mercy not to be left in an awful state of insensibility and darkness, under the chastening hand of the Almighty! I rejoice in the evidence your amiable daughter possesses of the implantation of a principle of spiritual life; and pray that the long affliction with which it has pleased our heavenly Father to visit her may be increasingly sanctified to her growth in grace, and conformity to the image of the adorable Redeemer. To you, my dear friend, as well as to her, many important directions are given, and many precious promises made, in the sacred volume. To one, especially, allow me to direct your attention: 'Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee. Trust ye in the Lord for ever.' Yes, my dear friend, trust in the Lord for ever; there is every reason why you should; but none more powerful than that which is introduced in the passage, 'for in the Lord Jehovah is everlasting strength.' It originally, essentially, and independently belongs to Him. He hath all power in heaven and in earth. Can there be any thing too hard for the Lord, who dried up the waters of the Red Sea; preserved the three Hebrew youths in the fiery furnace, and Daniel in the lions' den; and who, above all, hath subdued our hearts to the obedience of faith? Amidst all our discouragements, weaknesses, afflictions, temptations, and dangers, here are the most powerful motives to trust, and not be afraid. Those who are able to assist their friends at one time, may be totally unable to help them at another, when they stand as much, or more, in need of their aid; but the power of Jehovah, like himself, is *everlasting*. Our fears of change in the disposition of a friend often prevent us from placing an unsuspecting confidence in his kindness; but no such apprehensions can be entertained with respect to God. Let us then trust in Him for ever, and think of the animating declaration with which the exhortation is accompanied, 'Thou wilt keep him in *perfect* peace,' undisturbed tranquillity in the midst of danger, dignified with the characteristic of *perfect*, to express its incomparable excellence, its happy influence, and endless perpetuity. May this peace of God, which passeth all understanding, keep your heart and mind, my dear friend, through Christ Jesus!

"T. L."

The following passages from his Diary and letters will indicate, to some extent, the labours through which he often passed, the consolatory character of his communications, and his readiness, at the same time, to acknowledge himself an "unprofitable servant:"—

"*January* 1*st*, 1812.—I have need, indeed, to begin this year with fear and trembling when I review the past. O, how little have I done for Him who so loved me as to give himself for me! I have, it is true, preached six or seven times in the week — have written as many letters to correspondents generally—composed three discourses at least—and attended to the duties of Secretary to the Benevolent Society, Reading Society, Schools, Tract Society, &c.;—but, O how slovenly have these things been performed! Much has been done, in one way or other; but how little done to purpose! O, what a poor, empty, useless, cumber-ground am I! Lord! I implore the quickening influences of thy Holy Spirit, to enable me to live more to thy glory, and to redeem the time, for truly the days are evil.

"The Societies connected with our Chapel are certainly in a prosperous state. The 'Benevolent Fund' has been wonderfully increased; so has that of the schools. I believe we have raised, at the Chapel, during the last year, not less than *twelve hundred* pounds, for the support of the Chapel itself and its various institutions. Several members also have been added to the Church; and I hope the Lord will show us greater things than we have yet seen."

"TO MRS. S——

"Islington, 13th January, 1812.

"MY DEAR FRIEND,

"By the good hand of God we have been spared to enter upon another important division of our time. It is of His mercies that we are not consumed. Oh, the boundless compassion, the tenderness of our Great High Priest! Jesus hath said—'Let it alone this year also;' and, lo! we are yet the spared monuments of Divine forbearance! The review of our own unfruitfulness, in the past year, may well confound and overwhelm us; but the review of the Lord's gracious dealings may encourage, strengthen, and animate us in our Christian course. Let us rejoice in His loving-kindness and tender mercy, and put our whole trust and confidence in Him, the remaining part of our pilgrimage.

"I closed the last year with a sermon on the wish of Moses in behalf of the Israelites—'O that they were wise, that they understood this, that they would consider their latter end!' and began this year with recommending the resolution of that people, when Joshua gave them his dying charge—'Nay, but we will serve the Lord.' O that it may appear to have been the determination of many present upon that occasion!

"I received a note, before I went into the pulpit, from a female, stating that she had been awakened at the Chapel last summer, while upon a visit to a friend, and that she was then come a considerable distance, to begin the year with God in the place where she received her first impressions. May this not be like the early cloud and morning dew, but permanent and abiding!

"Through mercy, we are going on, I hope I may say, prosperously. £191 were distributed last year from our 'Benevolent Society;' and, including the schools, lying-in charity, &c., we raised upwards of £600, besides the annual income of the Chapel. It is a great deal for an infant cause. They collected upwards of £200 at the Penitentiary, on the anniversary. Auxiliary Societies, in aid of the

Bible Society, are rising in every direction. O, what a mercy to find so many of the great and honourable of our people coming forward in such a blessed cause! This will be the bulwark of our land! "T. L."

"TO MRS. S———

"Islington, 15th Feb., 1812.

"MY DEAR FRIEND,

"I have been for some time surrounded with affliction and death, in the neighbourhood where Divine Providence has cast my lot. Every day has been occupied with visiting the house of mourning, to pour the balm of consolation into the hearts of bereaved relatives and friends, or preparing for the improvement of the sudden manner in which no less than four have been taken off within the last three weeks—all, I believe, unknown to you, except the father of our valued friend Miss Browning, whom you may, perhaps, have seen or heard of. Returning from business in a hackney coach, he paid the turnpike-gate at Islington, and, in a few minutes after, was taken dead out of the coach at his own door! O, how uncertain is human life! Truly, we know not what a day or an hour may bring forth! May we be found in a state of readiness whenever our Lord doth come. He speaks to us, my dear friend, in these bereaving strokes of His providence, as the sovereign, wise, and holy Disposer of all creatures, and of all events.

It becomes us to listen to His voice with heartfelt seriousness and regard, with deep solemnity and awe, with humility and submission, gratitude and obedience. Truly it is of the Lord's mercy that we are preserved; but how much greater the mercy that He hath made such ample provision for our eternal salvation in the covenant of grace, and gives us so many great and precious promises to support and cheer us in the way!

"T. L."

"TO MRS. S——

"Islington, 30th March, 1812.

"On Friday last, after preaching at home in the morning, I was called to preach for the 'Aged Pilgrims' Friend Society,' at the Adelphi, in the evening, where we collected £20, which was thought handsome for so small a place. The object is to give the poor aged members of the household of faith five guineas per annum. There are now fifty-two on the books, who receive this sum yearly, and upwards of twenty waiting to be received when the funds will admit. Yesterday, I preached at Orange-street, the Adelphi, and at home; and this is the way I have been going on, *i.e.*, preaching six and seven times a week, since Christmas last. Thanks be to God that He gives me strength to do so! I hope I can say I wish to work while it is day.

"You have, no doubt, heard of the death of our truly venerable and useful missionary, Dr. Vanderkemp? He was called home to his reward in December last. This will be a great loss to the missionary cause; but the Supreme Head of the Church can easily supply his place. Who would have thought, when Stephen was stoned, that the young man who so degraded himself as to keep the clothes of those who perpetrated the horrid deed, should speedily be called to preach the same truths for which he suffered death? Many discourses have been preached in town by way of improving this solemn providence; and an account of his life will speedily be published by Mr. Burder. It was the loss of his wife and child that was blessed as the means of Dr. Vanderkemp's conversion. O how mysterious and wonderful are the ways and works of God!

"The person that I mentioned to you, as having written to me respecting her awakening, comes from Westminster every Lord's day to the Chapel, and is going on well in the Divine life. She is a 'brand plucked from the fire.' At the time she first came to the Chapel she was cohabiting with a married man, but was enabled, from that time, to renounce the connexion, and she now supports herself by her needle. Truly may I exclaim, respecting her and some others, 'What has God wrought!'"

"TO MRS. W———

"Islington, 28th July, 1812.

"'Grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ,' is an ancient Christian salutation, full of meaning, rich in blessing, and in which language I beg to introduce a few lines to my much esteemed and beloved friend. The term *grace* is peculiarly sweet, and occurs very frequently in the sacred Scriptures. It is the glory and treasure of the Church. Christian experience is founded in grace. The mind is enlightened; the will is renewed; and the passions are regulated by its sacred energies. Only Divine grace can meeten us for the service of God upon earth, and for the glory of God in heaven. Every person rightly instructed will cast his crown at the foot of the cross, and say, 'By the grace of God I am what I am.' This Divine principle is needful to sustain us in affliction, and to enable us to bear the strokes of adversity with an unshaken fortitude.

"I have seen the sovereign influence of grace in three persons I have been visiting this morning, all of whom appear to be near the borders of the eternal state. And have I not seen the influence of the same Divine principle in the friend to whom I write, and in one who is near to her, chosen in the furnace of affliction? Yes, blessed be God, I have; and I rejoice in the persuasion that the same grace, which has hitherto supported and consoled them, will be abundantly afforded during the remaining part of their pilgrimage here below. Bodily health is a great mercy; but spiritual health—soul prosperity—is far greater. And how often is the prosperity of the soul promoted by afflictive dispensations of Providence? We may not see the end which Jehovah has in view in prolonging our afflictions—in keeping us so long in the furnace—but we may be satisfied we are kept no longer there than absolutely necessary; and our duty is declared in these words—'Wherefore glorify ye the Lord in the fires!' by acknowledging His hand; by cheerfully submitting to His will; and by speaking well of His dealings. Thus you *have* been enabled, and thus you and your beloved daughter, whom I sincerely love, *will* be enabled, I trust, through the influence of that grace which descends from the Giver of every good and perfect gift, to glorify your heavenly Father.

"T. L."

"TO MRS. S——

"Islington, 8th August, 1812.

"Yesterday, we had a high treat at the Mansion House, on the formation of the 'City of London Auxiliary Bible Society.' The Lord Mayor took the chair. Mr. Vansittart, Revs. J. Owen, Hughes, Wilson, Burder, and several other gentlemen, delivered very animating speeches upon the occasion; and, I am sure, a very large sum must have been subscribed, though I have not yet heard the amount.

"You will be pleased to hear that we have just received a copy of St. Luke's Gospel, in the Chinese language, from our truly valuable missionary, Morrison. Mr. Milne, who is going out to join and assist him in the great work of translation, preached for me last night. He appears a devoted missionary; and, I hope, will be owned and blessed by the Supreme Head of the Church. Missionary Societies are forming in all parts; and several individuals are offering themselves for the work. Four have lately sailed from Boston to the East, and we have two to come before us, for examination, next Monday.

"I think I hear you say, with a smile, 'Always writing about the Missionary Cause!'—Indeed, my dear friend, it is an object that lies near my heart, and 'out of the abundance of the heart the mouth speaketh, or the hand writeth.' I know of nothing so encouraging, in the present state of our political affairs, as the support and countenance that are given by all ranks to this work of the Lord.

"T. L."

"TO MRS. W——

"Islington, 17th August, 1812.

"My dear Friend,

"We must all have our trials of some kind or other. Some have them in the family, and some in the world. Our heavenly Father sees what is best, and prescribes and orders accordingly. Philip Henry used to say, that 'the people of God have the same need of affliction, as our bodies have of physic; that our trees have of pruning; that gold and silver have of the furnace; that iron hath of the file; and that the child hath of the rod.' You and your beloved daughter will, I believe, cheerfully acknowledge the truth of this observation; and though you have been long called to endure, you do not yet faint under your tribulations. Thanks to God, whose grace has been sufficient for you; and who has perfected strength in your weakness. By affliction God separates the sin which He hates from the soul which He loves; and two things should comfort believers under their afflictions:—first, what they suffer is not *hell;* and secondly, it is all the *hell* they shall suffer. Our enjoyments, after all, are greater than our afflictions; and our afflictions much less than our sins. We lose much, in general, for want of looking to the end of the Lord; or not considering the object that He has in view. 'Ye have heard,' says the Apostle James, 'of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.' Then, 'let patience have its perfect work; that you may be perfect and entire, lacking nothing.'

"T. L."

"TO MR. W——

"Islington, 16th September, 1812.

"MY DEAR SIR,

"I drop you a few lines to inform you what is about to be done relative to the important subject upon which I had some conversation with you, at Broadstairs. At a meeting held in the vestry, last night, it appeared that £5,000 had actually been raised upon the building, and that no less a sum could secure it. Now, in order to raise that sum (as we find another Chapel could not be built for less, and there is a greater probability of the Catholics purchasing Union Chapel, if it were put up for sale, than the party I supposed most likely), it was proposed to obtain, if possible, £2,000 by way of gift, and £3,000 by way of loan; the interest for the loan to be fixed by the proprietors, who are summoned to meet next Monday. At this meeting I should be glad to see you, and Mr. R. W. Notices have been sent to request your attendance; but as this will be impracticable, if you have not left Broadstairs, I must entreat your opinion, counsel, views, determination, &c., by return of post, that, being in possession of your mind, I may be able to act for you.

"Much will depend upon the example of the present proprietors in calling upon others for help. If our friends come forward handsomely, by way of gift and loan (either a part of that already subscribed, or in any other way), we may go out boldly to seek assistance; though to me it will certainly be a troublesome and irksome task. But as the cause is at stake, extraordinary exertions must be made; and we are sure, we can never do too much for the promotion of the Divine glory.

"Mr. B., a friend of Mr. C.'s, but who does not belong to us, has kindly offered £200 to begin with; and if some of our present proprietors give up a part of what they have already subscribed, and take a few shares more, at a moderate interest, we shall be able to have a sinking fund to pay off the principal that may be called for. I really see no other way of securing it, than this; and I do indulge the hope that it may be accomplished. Twelve trustees are to be appointed. Yourself and Mr. R. W. are named as two: the arrangement of the affairs to be left to seven, who shall be chosen out of that number. "T. L."

The untoward circumstances into which his friend Mr. C. had fallen, and which, for some time, involved the pecuniary concerns of the Chapel, created no small uneasiness to Mr. Lewis' mind. His feelings, on that occasion, are expressed in his Diary, under date of October, 1812.

"This," he writes, "has been a month of great spiritual encouragement, yet of much anxiety, on secular accounts. The situation of my worthy friend, Mr. C., by whose instrumentality I was brought to Islington, and the situation of the

Chapel, on his account, distresses and perplexes me. I could fain leave the place, and enter at several doors, which appear open—but, 'should such a man as I flee?' It is the Lord's work; and I trust He will appear for us. Good has been done among us; and I cannot think He will let the enemy triumph in our being obliged to relinquish the place. I take courage from the consideration of that passage of Scripture upon which I have preached two discourses, Isaiah xxxiii. 20. Our collections were good—more than ever at this season; and though many to whom we had a right to look for assistance, in raising the sum required to redeem the mortgage, have drawn back, others, and many to whom we had no reason to look, have come forward with a cheerfulness which shows that the work of the Lord lies near their hearts. Do thou, O Lord! reward them tenfold! Frustrate the devices of our enemies; and let our eyes behold our Zion 'a quiet habitation.' O be unto us 'a place of broad rivers and streams; and save us!' and let not man prevail!"

It was our friend's habitual practice to acknowledge God in all his ways; and he had frequent occasion to mark the fulfilment of the promise, "He shall direct thy paths." He often reviewed the scenes and events of his past life; and made it his business to inculcate the practice upon others, as a solemn and salutary exercise of the mind. The incidents of a man's life may not, indeed, be interesting to many besides himself; but they have all a bearing of more or less importance upon his own being. They all go to make up the sum of *his* life; and ought not to pass by, and be forgotten. "God requireth that which is past;" and the man of piety will render it. Believing in a particular Providence, he devoutly ponders the ways of that Providence towards *him;* he makes them, one after another, a study; and seeks to draw from them the instruction they are calculated and designed to convey. These were the views which the subject of this memoir entertained and taught, on the nature and the duty of devout retrospection. The following is a specimen of his turn of mind in this direction. The simplicity and earnestness of its tone seem to speak sufficiently for its heartfelt sincerity:—

"*October 27th.*—This day I am thirty-five years of age. O what goodness and mercy have followed me! By the watchful providence of Jehovah, I was preserved on the great deep thirteen months, in a voyage up the Mediterranean, to Leghorn and Smyrna. On my return, graciously prevented from going out again; and led to a situation where I had the opportunity of hearing the Gospel. At eighteen, I was brought forward to engage in prayer, and give a word of exhortation in the workhouses. Sent out, at nineteen, to supply the place of an itinerant preacher in the Wesleyan Connexion, to which I then belonged, in the Kent Circuit—

married, November 5th, 1798, being just turned twenty. I travelled for Messrs. H. and H. till the year 1804, when I was invited to settle with the people at Highbury Grove. Ordained April, 1804—accepted the charge—found a Church of twenty members, which is now increased to nearly 350—removed from the Grove to Union Chapel, where I now labour. The Lord has given us seven dear children, six of whom are alive and with us, the eldest with his cousin Trueman; and, above all, He has given me favour in the eyes of many of His dear people, and condescended to crown my efforts with great success. O what am I, or what is my house, that He has brought me hitherto; done such great things for me, and made me an instrument of good to others! Glory, glory be unto His holy name!"

The excellent spirit in which he seems to have entered on the next year (1813) is warmly expressed in a letter to his friend Mrs. S., then at the Hot Wells, Bristol; and the extracts which follow it have their special interest:—

"Islington, January 1st, 1813.

"I suppose, my dear friend, you begin to think me dilatory in answering your last, but my old excuse must be brought forward again. My time has been, and indeed now is, so much occupied, that I know not which way to turn. There are some things that claim my first attention, and to these my correspondence must give way. I commence next Lord's day with an additional service in the afternoon, and mean to preach (D.V.) three times every Sunday to my own people; so that a little more time will be necessary to prepare for the additional meal; but I have hitherto found the truth of that promise, 'As thy days, so shall thy strength be.' This is my encouragement; and though I have been very unwell of late, and am now in the doctor's hands, taking two draughts every day, I am determined to see if I cannot do something more for God, who has so graciously preserved and spared me *this* year, than I did the *last*. The review of past years overwhelms and confounds me. O! what a mercy that there is a fountain opened for sin! I have been a poor, barren fig-tree, a mere cumberer of the ground. May my heavenly Father regard the kind intercession of the Redeemer in my behalf, and, in sparing me another year, make me to yield much fruit to the praise and glory of His grace."

"TO MRS. COOPER.

"Islington, April 10th, 1813.

"MY DEAR AUNT,

"I am truly ashamed, when I look at the date of your last letter, to think that it has remained so long in my desk without an answer. But business of the first importance to myself, and more especially to the interests of religion in the neighbourhood in which Divine Providence hath cast my lot, has fully occupied my time for the last six months.

"Through the failure of one of my chief friends, who had been obliged to mortgage the Chapel, we have been thrown into a great dilemma. It has fallen to my lot to call upon our people for the sum of three thousand pounds; and through the gracious interposition of Him who has the hearts of all men in His hands, and to whom belong the silver and the gold, I have the great satisfaction to say, that that sum was lodged in our banker's hands about ten days ago. This effort of generosity speaks well for a people who subscribe nobly, at the same time, to the support of their minister, and the various institutions connected with the place. It has been, as you will easily conceive, an occasion of much anxiety of mind and fatigue of body to me; but I have been upheld by that precious promise, 'I the Lord thy God will hold thy right hand, saying unto thee, fear not, I will help thee,'—to God be glory!

"The sum at first required was five thousand; but there appeared, upon examination, full proof that the mortgagees had notice that the property did not belong exclusively to one individual, but to others also—though the individual who had mortgaged it had by far the greatest interest therein. At present, therefore, we hope things are in a fair train for settlement. We have strained every nerve to keep it out of Chancery; and, if it gets there at last, it will not be our fault.

"The work of the Lord has met with a check amongst us on account of this untoward circumstance; but He can over-rule it for good; and I already begin to see that He has gracious designs towards us, in the midst of judgment. O! for a sweet submission to His holy will, 'for all that will is love!'"

"TO MRS. S——

"Islington, 18th May, 1818.

"MY DEAR FRIEND,

"We have had some most delightful meetings since the commencement of this month. Truly it may be said, 'What nation is there so great, who hath God so nigh unto them, as the Lord our God is nigh unto us?' What nation hath Bible societies, missionary societies, asylums for the indigent, and seminaries of instruction for the ignorant, like Britain? 'He hath not dealt so with any other nation—praise the Lord.' At the Bible Society we had a grand display of piety, dignity, and talent. The Dukes of Kent and Sussex, four bishops, and several statesmen, &c., &c., attended. The different meetings of the Missionary Society were crowded, as usual, and upwards of £1,400 collected. The meeting of business was peculiarly interesting. Several spoke well. Poor Thompson was noticed with much tenderness and esteem. Letters were read from persons who had sent presents to the Society; among them was one from a poor man, who had sent upwards of two pounds, saved by taking only half a pint, instead of a pint of beer to his dinner; a money box from a poor family, containing their penny per week; fifty pounds from an unknown friend; and one hundred from another.

"I had a most delightful letter from Mr. Thom, from the Cape, on Friday, in which he says—'There is a remarkable work of grace going on here. I have been obliged to appoint three days, to converse with persons under convictions; and their number is so great, that many are obliged to go away daily, without my being able to speak to them. I see Ethiopia indeed stretching out her hand unto God.'

"We received yesterday two more copies of St. Luke's Gospel, in the Chinese language, from Morrison, with a grammar and tract. O how delightful to see the sacred Scriptures translated into the different languages of the earth! Surely, Britain is highly exalted in being thus employed!"

"TO MISS MARGARET S——

"Islington, 15th June, 1818.

"It rejoices me greatly, my dear Margaret, to hear that you are so much better in your health and spirits. Indeed, the latter is the natural effect of the former. The mind, the immortal tenant of the clay tabernacle, must partake, in some degree, the afflictions of the body. The power of sympathy is very great; and these two intimate companions cannot but tenderly sympathize with each other. I have no doubt, therefore, from close observation and experience, that much of the gloom and depression which our minds occasionally, and it may be *frequently*, experience, arises chiefly, perhaps solely, from some derangement in the material system, and is by no means connected with our spiritual condition before God.

"If I have good evidence to believe that He hath sent the spirit of His Son into my heart—if I possess those marks of a new creature in Christ, which are so plainly laid down in the inspired volume—if I feel hatred to sin, and love to holiness—a disrelish for the pleasures of the world, and a hungering and thirsting after righteousness—a high regard to the ordinances of Divine appointment, and a love to the people and the ways of God,—although my mind may be overcast with clouds at times, and I may not be able to perceive the least glimpse of light, my state, in the sight of God, remains in the same secure state, for I have experienced that which warrants the conclusion, 'My beloved is mine, and I am his.'

"It is true, we are too much the creatures of sense; but the Apostle says, 'We live by faith, and not by sight.' This is the most happy life; to rise above external things, and even above our own feelings, and to regard ourselves merely as strangers and pilgrims upon earth, whose business, duty, and privilege it is to be looking forward to heaven as our future home and everlasting portion.

"Your sensibility of the 'unsanctified state of your own heart, impatience,' &c., of which you complain, is a good and satisfactory evidence of spiritual life; for *pain* is as much a proof of life as *pleasure*. In our natural, unrenewed state, we feel no concern about these things; but, on the contrary, like the Laodiceans, 'think ourselves to be rich, and increased with goods, and have need of nothing,' *i.e.*, very good and excellent characters. And, my dear Margaret, in every child of God there are two opposite principles at work; the flesh lusteth against the spirit, and the spirit against the flesh. The feelings, therefore, which you describe are common to all the people of God, during their pilgrimage here below; so that it is by no means presumption in you, but an exercise of faith, warranted by Scripture testimonies and examples, to look up to God as your covenant God and Father in Christ. Remember, faith honours God; while unbelief is giving Him the lie. Go on, my dear girl, looking unto Jesus: and be assured, that

'A feeble saint shall win the day,
Though death and hell obstruct the way.'"

A remarkable fact in Mr. Lewis' history, and one certainly of very rare occurrence, took place this year. So powerfully had he commended himself to the good feelings of his people—so effectually had his amiable and holy character won their love and attachment, that they thought it their duty to mark those feelings in some substantial form, such as might help to relieve his mind from uneasy solicitude about the future. Accordingly, their liberal minds devised liberal things; and they proceeded to insure his life in the Equitable, for the sum of one thousand pounds! This unexpected token of their unfeigned desire to secure his entire comfort, both as a minister and as the head of a family, he has recorded in the following grateful effusion:—

"*June* 19*th*.—How much reason have I to be thankful to my heavenly Father, for inclining my dear friends to do so much for me and mine! This day, Mr. Cooper put into my hands a policy of insurance on my life for £1,000, for the benefit of my dear wife and children; so that, whenever it shall please the Supreme Head of the Church to call me to rest from my labours, there is a certain provision for them. How many ministers have left their wives and children unprovided for! Thanks to the Giver of every good and perfect gift for so many repeated instances of kindness! May I be more grateful, more humble, more devoted!"

His faithfulness in declaring "the whole counsel of God" from the pulpit, irrespective of the temper or prejudices of his hearers, will be seen from the following extracts:—

"*June* 27*th*.—Preached three times; in the morning, from Psalm cxxii. 6; afternoon, Isaiah lv. 1; and in the evening, Luke iv. 28–30. Endeavoured to show that the same spirit of resentment which the Nazarites discovered towards Christ still exists, and frequently manifests itself towards His ministers and His word, when any unpalatable truths are declared, especially the doctrine of Divine sovereignty, which the cases of the widow and Naaman seem introduced to exemplify.

"Having uniformly attended to what I believe to be the guidance of the Holy Spirit in the choice of those subjects which I undertake, from time to time, and never venturing upon any one without earnestly imploring Divine direction and assistance, I indulge the hope (and the results, as acknowledged by many, support it) I do not often err, whatever imperfections and deficiencies I may have reason to deplore. It grieves and distresses me, however, not a little to find any, and especially those from whom one might expect better things, making unkind remarks. Surely, hearers who have made a profession of godliness for a considerable length of time, should be very careful of their animadversions on ministers and their subjects. If they do not find their ministry profitable, or a chain of themes which a minister may adopt, not interesting to them, how much better would it be for them to go elsewhere, than to poison the minds of those who are just beginning to receive the truth;—or, if they think they understand the way of God more perfectly than their minister, how much kinder would it be for them to converse with him upon the matter, than attempt to injure his character and usefulness by reflecting on his public labours!

"In the multitude of words there wanteth not sin. 'Set a watch before the door of thy lips,' is a caution as necessary to be observed as 'Keep thy foot when thou goest to the House of God, and be more ready to hear than to give the sacrifice of fools: for they consider not that they do evil.'

"I have the satisfaction to know that the Lectures on Peter's history have been well received, and rendered useful to many; and not a few have expressed their regret at their conclusion. But some few individuals, it seems, either dislike the character of that eminent Apostle, or the manner in which his history has been treated. How impossible it is to please all! I covet not the woe of those who are 'spoken well of by all men;' but there are quarters from which censorious reflections are much more painful than from others. Well, be it so; learn, O my soul! to go on in the path of duty, regardless of the praise or censure of thy fellow-men. Let me ever 'study to be approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth.'"

There was certainly a sensibility and delicacy of mind about our friend, which made him the subject of acute feeling, when he knew or heard of a dissatisfied hearer. But it ought to be observed, that he had seldom such a trial to encounter; and when he had, he felt more sorrow for his hearer, lest he had sinned through an evil heart of unbelief, or a perverted understanding, than mortification from his own failure in so preaching as not to please. That the effect of his ministry was general satisfaction, or, at least, worthy to have been so, may be gathered from the wonderful success with which, through a laborious service of many years, it continued to be attended. He was, in himself, a pleasing medium of religious instruction. There was a sweetness of countenance, which told of the benevolence of his heart; and he looked and spoke, in the sacred desk, as one come from immediate communion with God, to offer His grace, mercy, and peace to guilty man. His kind and placid demeanour procured him favour in the sight even of strangers; and the favourable impression was confirmed wherever the general tenor of his life came to be known. Against him the tongue of censure was seldom moved; and it might be said of Mr. Lewis' character, on the whole, that it was difficult to find in it a fault on which to hang a reproof.

Looking on the records he has left in his Diary of the many spiritual children given him as so many testimonies to the power of Divine grace, under his instrumentality, we must believe that our pious readers will be glad to see the selections which follow. Some we give as interesting on other grounds:—

"*July* 30*th.*—A young lady of the name of E—— called this morning to speak to me about joining the Church. She is a very interesting girl. It appears that she and her mother, a widow, formerly lived at Hackney, where they attended the parish church; but on their removal to Islington, about twelve months ago, she came to the Chapel, where it pleased God to bless the word to her awakening; and that, after experiencing much distress of soul, she found relief in Christ, and was now enabled to cast herself on Him as her all-sufficient Redeemer.

"I desire to be deeply humbled before my God for my many unbelieving doubts and fears, while He is thus condescending to make me an instrument of good to souls, and thus carrying on His work, in the midst of all my perplexities and trials. 'I will work,' He says, 'and who shall let it?'

"I have *five* to propose to the Church to-morrow. May they all be found walking worthy of their high vocation! Three, I rejoice, have been awakened at Union Chapel."

"*September* 10*th.*—Visited Mr. P., who tells me he has reason to bless God that ever he was led to Union Chapel; for there, under my ministry, both himself and his wife were brought to the knowledge of the truth. 'Glory to God in the highest!'"

"16*th.*—This week I am particularly called upon to mark the providence, and adore the goodness of my covenant God. A few days ago, by the persuasion of my friends, I was led to purchase the lease of my house; and this week I am informed that Mrs. C., housekeeper to the late Abraham Newland, has left me a legacy of £100, and £50 for our charity school. How visible is the finger of God, in putting it into the heart of almost a stranger (for she seldom came to the Chapel, though she had a pew in it from the first, and subscribed handsomely to it) to think of His servants! O may I be enabled to trust in Him at all times; and glorify Him in my spirit and my body, which are His!"

"21*st.*—Spent a most delightful evening with Lady Mary Fitzgerald. She is now eighty-nine years of age; and, like a 'shock of corn,' fully ripe for the heavenly garner. In the course of conversation, she said she recollected going to see the father of the late Rev. Mr. Venn, of Clapham, when he was dying, and he thus addressed her:—'My dear Lady Mary, I am glad to see you once more before I depart! You behold one of the happiest men upon earth. I have the best of Fathers, the best of sons, the best of friends—the best of every earthly comfort; and, what is more than all, I am as sure of heaven as if I were actually in possession!'"

"*November* 14*th.*—Preached three collection sermons at home. Upon the whole, I think, I felt something of the spirit of my office, and a travailing in birth for souls, while showing the power of the Gospel, through the influence of the Spirit;—in the morning, from 1 Thess. i. 5; and in the evening, from 2 Peter i. 16, showing the best evidence of Christianity—the evidence which the believer has in his own heart. The collection was better than on former occasions;—thanks to Him who has the hearts of all men in his hands!

"15*th.*—Went to Sutton, to visit and preach to 'those few poor sheep in the wilderness.' I trust some are indeed among the number of Christ's sheep. The Rev. Mr. Atkinson, of Epsom, has kindly engaged to supply them on Lord's-day afternoon, and we are to try the neighbouring ministers, to give them a weekly lecture. I have promised to go down once a quarter, or oftener."

The Sutton of which he here speaks, is a small parish in the county of Surrey. The Rev. J. Hudson, of West Bromwich, first introduced the Gospel there. On his settlement at Bromwich, Mr. D. Wall applied to Mr. Lewis, who rendered to the place such occasional help as he could, and obtained supplies for it. At the death of Mr. and Mrs. Wall, he preached their funeral sermons. The place being found too small for the numbers that attended, he had it enlarged, and obtained all the money to defray the expenses. It was his custom to preach one of the anniversary sermons at Sutton, for many years, and to obtain from friends the help necessary for the support of the cause within it. It is now kept up under the superintendence of the Rev. T. Kennerley, of Mitcham. Several who once worshipped there have now, it is believed, joined the church triumphant in heaven; while some are still united to the church militant on earth, who received their first saving impressions in that formerly very wicked place.

The records of this year in his Diary end with another encouraging and consolatory testimony to the blessing of God upon his labours. It is given in the few, but very warm and pithy words which follow:—

"*December 7th.*—Visited Brother Purdy. He is evidently drawing near his latter end. But I have had great pleasure in conversing with him. 'I have, indeed,' said he, 'reason, great reason, to be thankful that I was ever led to Union Chapel. There I heard the truth—the pure truth—and it was blessed to my soul. The Sabbath-day and the House of God have been my delight. I am now going; I can't remain here long;—but O,' added he, clasping both my hands in his own, 'O how rejoiced I shall be to see you there, and the dear people among whom I have worshipped at Union Chapel! I am thankful for your attention to me; and I pray God to bless you in your own soul, and make you the instrument of good to thousands!'"

1814. — Mr. Lewis' heart, at all times powerfully susceptible of the social affections, especially of those belonging to the domestic relations of life, was deeply afflicted when he was called, by the entrance of death a second time into his family, to part with his eldest son, Thomas. He had reached the age of fourteen years, three months, and was a youth deservedly dear to every branch of the family; of an amiable disposition, of good parts, and in whom there was found "some good thing towards the Lord his God." Of this distressing visitation he thus writes:—

"*January 8th.*—Oh, what a changing world is this in which we live! It was but a few months ago, my eldest son came from school to go into his cousin's counting-house. It appeared an opening in providence, and I was unwilling to lose it. He had been going on well. The report of his employer repecting him, and the testimonies of those who had the best opportunity of noticing his behaviour, were highly satisfactory. He was remarkably attentive to business, and punctual in executing everything with which he was commissioned. But how insecure are all human affairs! He has been laid on the bed of affliction now six days, and seems rather to be declining than reviving. But our times are in God's hands, and He is saying to me and to his dear mother, who is very tenderly concerned about him, 'Be still, and know that I am God!'—This shall be my text, if I am spared to preach to-morrow; and

I pray that it may be blessed to me and all the people.

"10*th.*—Ah, little did I think, when I wrote the above, that the dissolution of my dear boy was so near at hand. But my good and gracious God has been leading me into a train of reflections for my own support. I *must* be still—blessed Lord! help me to be so. It has pleased the Father of spirits, and the God of all flesh, to take to himself the soul of my dear child. He departed, in a remarkably easy manner, about a quarter past five this morning. I had asked him, on the previous evening, what I should pray for, in his behalf? to which he earnestly replied, 'that God would take away the heart of stone, and give me a heart of flesh; and if He be pleased to restore me, it may be to live to His glory; or, if He be about to take me hence, He may take me to himself.' I fulfilled his request, and trust it has not been in vain. Though nothing more dropped from him after this, I trust, through the righteousness of Jesus, and the sanctifying influences of His Spirit, he is received into glory. We shall go to him; but he shall not return to us. Keenly do we feel our loss; but we *will* say, 'O blessed be God! The Lord gave, and the Lord hath taken away; blessed be the name of the Lord! blessed, yes, blessed be His holy name, for ever and ever!'"

"*Monday*, 17*th.*—On Saturday, the mortal remains of my dear boy were deposited in the burying-ground behind the new Chapel, City-road, where we buried our dear little Joseph. The Rev. Mr. Brooksbank gave a suitable address; and last night my worthy brother, the Rev. J. Leifchild, of Kensington, improved the event, for the benefit of the young, to a large and attentive auditory, from 1 Kings xiv. 13. It was a solemn and impressive discourse; and I pray that it may be the means of the spiritual birth of many. Our friends have been remarkably kind and attentive. O Lord, 'what am I, and what is my house, that thou hast brought me hitherto! Bless the Lord, O my soul, and forget not all His benefits!'"

In the following letter to his daughter M., then at Royston, he endeavours to convey to her mind the important lessons which the surviving branches of the family had to learn from this solemn event. His thoughts are clothed in the simplest language, to suit the capacity of his correspondent, who was, at that time, but a child, at school.

"Islington, 18th January, 1814.

"MY DEAR M.,

"You have been already apprised of the painful bereavement which we have been called to endure. How uncertain is human life! How true is the remark, 'that the young die, as well as the old;' and how concerned should the young be to seek a preparation for death. I hope that this will be the case, my dear child, with you, and all the remaining branches of our family. Seek, O seek, my dear girl! as you have often been instructed, a change of heart, and a meetness for heaven. Be not satisfied, as too many are, with saying—'Let me die the death of the righteous; and let my latter end be like his.' Be earnest in imploring that grace which shall enable you to live the life of the righteous; to give up yourself to God, while young, that you may, if spared, be preserved from the snares to which you will be exposed, in the present evil world, and become meet to be a partaker of the inheritance of the saints in light.

"Your dear brother (of whom you will be anxious to have some account) had been ill about a week. The complaint lay in his head; but no symptoms of a dangerous kind appeared, till Saturday the 8th, when he was seized with violent pains in his stomach and bowels. An inflammation had taken place, and he fell a sacrifice to it, on the following Monday morning. His behaviour during the whole of his illness was remarkably patient; and, from several memoranda and conversations, we have reason to hope in his end. When I said to him, on Sunday evening, 'My dear boy, what shall I pray for, in your behalf?'—he replied, with great earnestness, 'Pray that God would take away the heart of stone, and give me a heart of flesh—pray that if He is about to take me hence, He would be pleased to take me to himself; and that, if spared, I may be enabled to live to His glory.'

"The character given of him by his late tutor, Mr. B., (who has sent me some valuable lines on the painful event,) by his cousin Trueman, and many others who knew him, affords us much encouragement and consolation. While mourning the loss of one so dear, and in whom so many excellent qualities were combined, we sorrow not as those who have no hope; and we are very desirous that this afflicting stroke may be sanctified, not only to ourselves, but to those dear children that remain. Your dear mother is very deeply afflicted under the loss we have sustained; but I hope we are both enabled to say, 'Good is the will of the Lord.' And now, hoping I shall have as excellent a character of my dear M., as I have had of the dear departed,

"I remain, &c. T. L.

"P.S.—Your sister and brothers desire their love. I hope you will not fail to keep this letter by you, as a monitor. Pray over it. Retire, when you receive it, for this purpose; and often retire to do the same. Remember the blessed Jesus said, 'Suffer the little children to come unto me, and forbid them not'—there is your encouragement—be not backward to improve it."

The mind of Mrs. Lewis brooded long and sorrowfully over the loss of her dear boy; her health and spirits began visibly to fail, and it was thought advisable to try what fresh scenery and society might do for her recovery. Mr. Lewis accordingly took her with him to the Hot Wells, Clifton, near Bristol. During his stay there, he addressed several letters to his friends in London. To one of these he thus writes:—

"TO MRS. W——

"Hot Wells, 18th April, 1814.

"MY DEAR FRIEND,

"Since our arrival at this place, we have had so many kind friends to call upon, and so many have called upon us in return, that I really have not been able to find time for a short conversation by the pen with those more dearly loved, whom we have left behind. The haste in which we concluded to take this journey rendered it impossible to call upon our friends in town; and, indeed, had I not hurried my beloved away, as I did, I should not have succeeded in getting her from home at all. Through the Divine goodness, we had a very pleasant journey; and I have the satisfaction to say, that it has been, much beyond my expectations, attended with the desired effect. My dear Mrs. L. is much better than when we left Islington; and if I can only prevail upon her to stay a few weeks longer with her friends in this place, I have no doubt she will return quite restored.

"The scenery around us here is peculiarly grand. The majestic appearance of the rocks, and the rich foliage of the trees afford us fresh entertainment every day, and constrain us often to exclaim, in the tone of admiration and astonishment,

> 'These are thy glorious works, Parent of good,
> Almighty, thine this universal frame,
> Thus wondrous fair; thyself how wondrous then!
> Unspeakable, who sitt'st above these heavens
> To us invisible, or dimly seen
> In these thy lowest works; yet these declare
> Thy goodness beyond thought, and power divine!'

"Where (I have often said) are the intellectual powers of that man who sees not in them the finger of God? While the heavens declare his glory, the earth also is full of his riches. O 'tis a delightful employment to 'look through nature up to nature's God.' This seems to have been the Psalmist's exercise, when, as he sat watching his flock some fine summer's evening, he poured out his soul in the language of the 8th Psalm, 'O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens;' and, reviewing former experience and former subjects of contemplation, he exclaims, 'The works of the Lord are great; sought out of all them that have pleasure therein.' In beholding what God hath wrought in creation and providence, and, above all, in redemption, who that is divinely instructed can fear to commit his soul and all his spiritual concerns into His hands? Can there be anything too hard for Him who hath done what our eyes behold, and what our ears hear, and to whom we are already indebted for so many benefits? No, verily; He bringeth down, and raiseth up again, He causeth even circumstances and events which appear to us the most improbable to accomplish the gracious purposes of His will. Afflictions are at His disposal—He doth not willingly afflict or grieve the children of men. He layeth upon man no more than is right. He correcteth in measure; and it is our mercy to know that 'whom He loveth He chasteneth.' I rejoice that you, my dear friend, who cannot but keenly feel the protracted affliction of one so dear to you, have been borne up by the arm of Omnipotence, while stroke upon stroke and wound upon wound have been inflicted. It is my earnest desire and prayer in your behalf that patience may have its perfect work, and that the consolations of the Holy Spirit may be afforded you in rich abundance. And may the dear sufferer still have her mind stayed on the Divine Redeemer, and be kept in perfect peace! I most tenderly sympathize with her, considering *what* she has been called to endure, and the *length of time* she has been called to endure it; but rejoice with her in the prospect that 'these light afflictions, which are but for a moment, shall work out for her a far more exceeding and eternal weight of glory;' and that she shall be found among the number of those 'who have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb;' and join them 'before the throne of God, and serve Him day and night in his temple.'

"Mrs. S., our kind hostess, and Mrs. Lewis unite in affectionate regards to yourself and dear Miss W. with your ever affectionate friend,

"T. L."

"P. S.—D. V., I purpose leaving here on Thursday or Friday next; and hope to be at home on Saturday."

Under date of 4th July, the same year, he says—"The state of my health requiring a little relief from my ordinary services, I set out, this day, with my beloved relatives, Mr. and Mrs. Trueman, for Cheltenham. May the presence of Jehovah accompany us on our journey; and may it prove useful to the souls and bodies of all!"

He kept a brief journal of his tour, on this occasion, whence we present the following extracts:—

"We travelled from Islington, through Acton, Brentford, Hounslow, to Salt-hill; dined at the George Hotel, and spent the evening at the Windmill, Salt-hill, where we had a very delightful garden to walk in, and a fine view of Windsor.

"Next day, set off, at half-past six, to Henley, through Maidenhead; breakfasted at Henley; sailed down the river to the island; and left, at twelve, for Benson; dined at the White Hart; and arrived at Oxford in the evening. Blessed be God for His preserving care, and the pleasant conversations I have had with Mr. T. this day! It rejoices my soul to find he is so suitably impressed with his obligations to the Giver of every good and perfect gift; and so desirous of living to His glory. May he and his family be eminently devoted to the Author of all their mercies!

"*6th.*—After looking at the Colleges, &c., set off for Blenheim, the seat of the Duke of Marlborough. Oxford is certainly a fine city, and the walks about it, if duly appreciated, very much calculated to promote studious habits. The painting of the Nativity, at the New College, is exquisitely fine. It was designed by Sir Joshua Reynolds, and executed by Jarvis. There are no commoners admitted into this College. Its usual number is about seventy fellows, who have been elected from Winchester School. The Chapel at Christ Church is considered the finest; and the gardens of Magdalene take the lead.

"How wonderful are the works of God! and how wise must He be to whom men are indebted for all the skill and taste discovered in their arts! Painting and sculpture are brought to great perfection in this age. But He that said to His disciples, when they were admiring the buildings of the Temple at Jerusalem, 'There shall not one stone here be left upon another, that shall not be thrown down,' will cause the whole to be destroyed! Happy they who have a house to look to, 'not made with hands, eternal in the heavens!'

"Blenheim House is a large massy building, which, with the grounds and walks, are well worth seeing. The demesne was conferred on the celebrated John Churchill, first Duke of Marlborough, and the house built in 1704; the architect was Sir John Vanburgh. It may be called a splendid building; and measures 348 feet from wing to wing. The interior is in a magnificent style;—it contains many fine paintings; the library, consisting of 17,000 volumes, is a room of 183 feet in length, and elegant beyond description. The pleasure-grounds are extensive and beautiful; but the present Duke cannot now enjoy even a walk in them, through the infirmities of age. He is seventy-six, and his head falls. Ah! what is a splendid mansion to an infirm and dying man! 'All is vanity!' What a mercy to be delivered from seeking happiness in these broken cisterns that can hold no water!

"Left Woodstock for Witney in the evening; saw Mr. and Mrs. B.; proceeded, next day, through Burford and Northleach, to Cheltenham,—stayed there over the Sabbath, and heard Mr. Brown preach two excellent discourses. It is pleasing to see the Chapel so well attended, and to hear that much good is being done. The waters are unpleasant to the taste, but salutary in their operation, like many of the afflictions and trials of life. I have found *these* do me good; and I hope that any trials my heavenly Father may be pleased yet to exercise me with, may have the same effect.

"*Monday.*—Left Cheltenham; passed through Tewkesbury; dined at Worcester, and called on Mrs. Wakeman, to whom I had a letter from Mr. S. She is a Christian indeed. I spent half-an-hour in her company with great pleasure. She has a daughter, thirty years of age, who has been long afflicted, but rejoices in the prospect of death and eternity. From what I heard of her from Mr. S. and her mother, as well as from an account she has drawn up of her younger sister, who died some time ago, I should have been much delighted to have conversed with her; but she was too low to be seen.

"Set off, after ten, to Bromsgrove, where we slept; and next morning rode to Stourbridge to breakfast. The town takes its name from its situation on the Stour, which is crossed here by an excellent bridge connecting the two counties of Worcester and Stafford; but the town has rather a heavy and gloomy appearance. Went on to Dudley, where I was brought up, but having left it when very young, and knowing nobody there, I merely rode through it, to visit Bromwich, and see Brother Hudson; found him in good health and spirits; looked at his Chapel and schools, which are large and well laid out. Rode on through Wednesbury to Wolverhampton. This is a large and good town; but being the fair-day I had no opportunity of going about.

"*Saturday.*—Rode to Rochdale, to see my beloved aunt Cooper, whom I have not seen for nearly thirty years. To her I owe my first serious impressions, as the instrument in God's hand. It may, therefore, be supposed that my feelings were peculiarly aroused on this occasion. On my arrival at Rochdale, which is a very good town, surrounded with mountains, I found Mr. Cooper and his three daughters at home; but my aunt was at Todmorden. Mr. Cooper I had seen before, but the other branches of the family then present I had never seen. They received me, however, with great kindness, and sent a chaise for my aunt the following day. It was a joyful meeting. I preached once, on the Lord's day, in the Methodist Chapel, and took my leave on Monday morning; being obliged to return to Manchester for letters which were to determine whether I should be wanted at home on Sunday, or not. Had I received the letters on Saturday, I might have spent another day with them, but of that pleasure I have been deprived. The separation was painful.

"I was glad to find my aunt in good health, both in body and soul. Her daughters—Selina, Amelia, and Louisa—seem very amiable; they clung around me as a brother—indeed, I cannot but love them for the mother's sake. They are my relatives in the best, as well as in the natural sense; and I hope we shall be able to have one of them at Islington.

"*Wednesday.*—Rode from Manchester to Matlock, through Stockport, Buxton, and Bakewell The ride from Stockport to Buxton commands a view of the Derbyshire hills, which are very fine and grand. But the ride from Buxton to Bakewell, between the mountains and rocks, which are beautifully decorated with trees and flowers, is peculiarly romantic and delightful. Buxton is a pretty place, and its waters are considered useful in rheumatic cases. There is a good Church. The rides and walks in the vicinity display a really romantic scenery, with some remarkable caverns and precipices, generally visited by travellers. Bakewell is worthy of the traveller's notice. Its situation is in a vale of much picturesque beauty, between Matlock and Buxton. The original name, I understand, was the Saxon *Baderanwylla,* or *Badde-cum-Well,* which came, in time, to be changed into its present name. The air around is salubrious; and, from several springs in the neighbourhood, there is an abundant supply of water. Mr. Arkwright's grounds are very beautiful. His house stands upon a rock; and his gardens are very tastefully laid out, and well stocked with the finest fruits. The pines, melons, grapes, peaches, were uncommonly fine; and it is wonderful to see how the trees and flowers grow out and upon the rock. He is said to be worth *three millions* sterling, and yet he constantly attends to his business as a cotton-spinner. His father was a country barber. But this house of his, stable and firm as its foundation may seem to be, shall be destroyed by the rude hand of time, or crumbled down in the general wreck of nature, while those who are built on Christ, the Rock of Ages, shall remain immoveable for ever! May my soul be found among that happy number!

"*Saturday.*—Rode from Matlock to Derby, where we tarried over the Sabbath. I heard two discourses; and preached once at the Baptist Meeting. Derby is a handsome town, situated on the banks of the Derwent. Manufactures, to a considerable extent, are carried on here, in silk, porcelain, and spar. It is especially noted for its silk works. The first silk mill in England was erected here, by Sir T. Lombe. The model had been brought out of Italy, where the art of silk-throwing was, at that time, exclusively practised. Hundreds of the poor, of both sexes, are employed in the mills here, much to their relief and benefit.

" Monday, rode to Loughborough and Leicester. Tuesday, to Market Harborough and Northampton. Wednesday, to Newport, Woburn, and Dunstable. Thursday, to St. Alban's, Barnet, and home."

The change of air and scenery enjoyed throughout the tour he has thus sketched, had a favourable influence upon his health and spirits. Grateful at heart, he returned and girded himself afresh to the discharge of his pastoral and ministerial duties, and to the prosecution of the benevolent objects connected with his Church. Early and late he plied them, whether as he went to comfort and counsel the sick and the dying, or to visit the widow and the fatherless, or to look after the schools and other appendages to his Chapel, or to attend a board meeting, during its hours of business. On all these occasions, his never-failing punctuality gave every one the impression, that his one daily concern was, that nothing of his Master's work devolving on him should be neglected.

We cannot, however, withhold from our readers a letter written by him, while at Cheltenham, to his friend and deacon, Mr. S.; it will, we think, be deemed a fair transcript of the pious feelings with which, under every circumstance of his life, his heart was abidingly impressed. He thus writes:—

"TO MR. S——

"Cheltenham, 9th July, 1814.

"MY DEAR FRIEND,

"You would hear from Mrs. L. of our safe arrival at Oxford. Through the good hand of our God we entered this city also in comfort, on Thursday. I have already derived much sensible benefit from my journey. The waters of this place have certainly a quality which is peculiarly suitable to my complaints. They are very disagreeable to the taste, but very salutary in their operation, like many of the trials and events we meet with in the course of our pilgrimage. Our heavenly Physician well knows how to prescribe for us, and how to deal with us. We often think His prescriptions and His treatment very contrary to the end we wish to see accomplished; but let us only patiently wait the operation, and we shall find that the things we most disliked and feared, were really working together for our good. A venerable patriarch, well instructed by his own experience, was once led to cry out, when things went contrary to his wishes and expectations, 'All these things are against me!' He had forgotten the many kind and seasonable interpositions of Jehovah in his behalf. He had lost sight of former experience of the Divine care and faithfulness, wisdom and power. But, with the whole of his history before us, *we* see he was mistaken; and that those very things were parts of a scheme of Providence, which was bringing about his introduction to a more happy and comfortable situation, under the protection of his beloved Joseph—links in a great chain, the end of which was hidden from his view, but which were all necessary and useful in their place. Other examples are set before us in the 'lively oracles' of the wisdom and goodness of God triumphing over the unbelief of His creatures, and accomplishing designs the most gracious and important, while they were concluding every thing was against them. Still, notwithstanding these examples, how prone are *we*, when brought into straits and difficulties, afflictions and trials, to indulge in despondency, and to give way to doubts and fears, instead of saying, 'Good is the will of the Lord.'

'Good when He gives, supremely good,
Nor less, when He denies;
E'en crosses from His sovereign hand
Are blessings in disguise.'

"With the recorded experience of others before us, and our own in seasons that are past, the review of which might well put unbelief to the blush, we are ever prone to live by sight rather than by faith; and to imagine things to be all against us, because they do not accord with our views, when they are all perhaps absolutely necessary, and really leading to results which shall promote the glory of God, and our own present and eternal good. Oh, that you and I, my dear friend, may be enabled to live daily in the offering up of ourselves unreservedly to God; and in committing ourselves and all our concerns, both temporal and spiritual, into His hands, as into the hands of a faithful Creator! "T. L."

At home or abroad, Mr. Lewis was ever mindful of his flock. He not only thought of them *collectively*, but he held their individual cases in constant remembrance. Soon after returning from his tour he thus writes to a female friend, a devoted member of his Church, whose active piety he had often occasion to admire:—

"TO MISS L——

"Islington, 29th July, 1814.

"MY DEAR FRIEND,

"I am greatly obliged by your interesting account of the Lord's dealings with you, and pray that you may be strengthened and established in His good ways. You are aware that my absence from home must have prevented an earlier acknowledgment. Through mercy, I am returned much improved in health. It is my earnest desire and prayer on your behalf that you may hold on, and endure to the end. And be not discouraged because of any difficulty that you may meet with in the way; for remember, greater is He that is for you than all that are against you; and that He cheers you on with the most encouraging language—'Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.' The Master, you see, whom you serve, the Saviour in whom you trust, is mighty, and He has engaged to perfect strength in your weakness, and to make His grace sufficient for you. Go forward, therefore, looking unto Jesus; and you shall obtain the end of your faith, the salvation of your soul.

"With best wishes I remain, yours affectionately, "T. L."

CHAPTER IV.

We need hardly say of Mr. Lewis, after what has been seen of him in these pages, that, from the native tenderness of his heart, he could not be otherwise than a most affectionate parent. At home, the kindness of his disposition towards his offspring endeared him to them in no small degree; and when at school, or on visits to their friends at a distance, his correspondence with them never failed to carry the most lively expressions of fatherly love and solicitude. But his natural affection for these dear parts of himself was sanctified by religion. While his own benevolence and amiability of temper led him, at all times, to look after their physical wants, and to promote their temporal comforts, his anxiety for their spiritual welfare was everywhere perceived to predominate. The following extracts from letters to one of his daughters, while at school, may serve to substantiate these remarks:—

"Islington, 12th September, 1814.

"My dear M——,

"I was pleased with your letter; but hope, the next time you write, you will let me have a little more to read. If *I* should fail in writing a long letter, you may easily account for it on the ground of my numerous engagements; but my little girl surely may find time to fill up the sheet, when she sits down to write to her best and nearest earthly friends.

"Of course, you are fully occupied; and I hope you are so convinced of the value of precious time, that you are found prosecuting your studies with diligence and attention. Remember, my dear M——, what I have often said to you, that 'youth is the seed-time of life,' and that 'what you now sow, you may hope, through the Divine blessing to reap hereafter.' You have doubtless been walking in the fields lately, and must have been delighted to see the reapers cut down the corn, and the gleaners following to pick up the loose ears; but you would never have had the pleasing sight of 'valleys covered over with corn,' had not the farmer ploughed the ground, and sowed the seed. It is now seed-time with you, my dear child, and if you would abound with rich fruit, when you reach the years of maturity, you must now be diligent in your learning, and, above all, frequent in your applications to the throne of grace. God, you have been taught, is the Giver of every good and perfect gift; therefore, do not fail to apply to Him for His blessing. Learning *without* grace will puff up the mind; but learning *with* grace is always useful. Beware of leaning to your own understanding, or of trusting to your own heart; always *distrust* yourself; remember that those who think most highly of themselves are generally thought most meanly of by others; and that *positive* people are, most of any. Cherish a spirit of modesty and diffidence. Recollect, we have all reason to lie low before God, on account of our many imperfections and sins, however great our attainments, or holy our lives. Do not confine yourself (as I have often told you), in prayer, to the forms you have been taught; but endeavour to pour out your wishes, and to express your wants to Jehovah, with the same simplicity and confidence with which you apply to your parents, or your tutors. 'Out of the mouth of babes and sucklings God ordains praise.'

"T. L."

"My dear M——,

"This is the time, as you know I have often told you, to lay in a stock of that knowledge which may be of essential service to you in future life. I would not have you altogether deprive yourself of that exercise which relaxation from the duties of the day affords you the opportunity of enjoying, and which, indeed, is necessary for your health; but I wish you to cultivate a *diligent* application to your studies, and a love for reading *useful* books—I say *useful* books—not the trash, the vain and pernicious trash, which many young people are fond of. Of the description of books I recommend you have a tolerable collection with you; and your Bible, I hope, you will always consider as having the first claim to your regard; and never suffer a day to pass without reading some portions, and committing, at least, a verse or two to memory. You have written some themes, with which I have been pleased. I shall be happy to receive another from you, on 'your views of your own state in the sight of God, and the way in which you expect the exercise of mercy.' You will give the subject much serious consideration, my dear child; pray for Divine guidance, and then write me the result.

"Your dear mother and brothers unite in love with your affectionate father,

"T. L."

The improved state of health in which he was permitted to return from his late tour seems not to have been of long duration. In the autumn of the same year, as we perceive from a letter addressed to his friend Mrs. W., then at the Isle of Wight, he suffered greatly from an attack of bilious fever, attended with a distressing cough. On this occasion, his friends around him felt deeply concerned, and were not without a degree of alarm lest his constitution should altogether sink under the severity of his disorder. An abatement, however, of the worst symptoms was mercifully obtained; and his medical advisers prescribed an entire abandonment of ministerial labour for a while, to re-establish his health. For this purpose a retreat to Worthing was proposed and undertaken. His letter to Mrs. W. at this time runs thus:—

"Islington, 3rd October, 1814.

"MY DEAR FRIEND,

"It is in much mercy that I am able again to take up the pen. The attack has been severe, and my frame is greatly reduced. But I am gaining a little strength, I trust, daily; and, if able, we intend setting off to Worthing on Wednesday. Many, many thanks for your kind invitation. It would have afforded us much pleasure to be with friends we so highly esteem and love; but the same reason which induces you to think of leaving the Island so soon—'the influence of the autumnal winds'—has determined us to relinquish all thoughts of it, at this late season of the year. The fever and bilious attack, which lately invaded me, has left me with a very trying cough; so that great care and attention will be necessary with respect to air, diet, &c. My medical attendants do not promise me long health, but they think that by lying-by for a while, I may return to my work much better than I have been for some months past. A neighbouring minister, to whom I wrote to request he would take care for his own place, on account of my inability to fulfil my engagement to preach for him, sent me for a reply, that 'the doctors and the devil were in league, and that I must not listen to them.' How far this may be true, I know not; but one thing I know, that it is not *inclination*, but *submission*, that has brought me to yield to the idea of lying aside. I do, I trust, love my work; and am never so happy as when engaged in it: but, at this time, my heavenly Father seems to rebuke and chasten me, for the indulgence of improper solicitude, respecting what I ought to leave with Him; and is evidently saying, by this afflictive dispensation,—'You shall see that I can carry on my work without you.' Not that I ever presumed to think I could carry it on alone; but, just at that time, I did think it more than ever necessary to be at my post. However, 'God moves in a mysterious way, His wonders to perform.' He sees farther, and knows better than we do. It is our mercy that our times are in *His* hands. May our afflictions tend to promote our conformity to His will, devotedness to His service, and meetness for His heavenly kingdom!

"With Divine permission, I hope to be able to administer the Sacrament to-morrow, though I am not to preach.

"Yours most affectionately,
"T. L."

It is with a feeling of peculiar pleasure that we have here to notice an act, on the part of the Church at Union Chapel, alike honourable to them and to their pastor. Witnessing, as they did, the severe affliction of one whom they held very dear, and anxious to facilitate the means professionally advised for his recovery, their managing Committee met, and passed the following resolutions:—

"*Resolved*—

"1. That under sentiments of the liveliest attachment, affection, and regard for their deservedly-respected and much-valued pastor; and deeply sympathizing with him and his family, and with the Church and Congregation, on the cause and need existing for the measure, while earnestly invoking the blessing of the Great Head of the Church thereon, the Committee do hereby cordially approve of, and recommend Mr. Lewis' proposed removal to the country with all possible care, and as much expedition as may be convenient, and as the advanced state of the season requires.

"2. That with a view to facilitate the measure, and indemnify Mr. Lewis for the unavoidable expenditure which he will be subjected to thereby, the sum of fifty pounds be set apart and appropriated to his use, out of the general funds of the Chapel, in addition to, and over and above the usual quarter's stipend paid to him at this period.

"3. That Mr. Steele be, and he is hereby requested, to transmit the said sum of fifty pounds to Mr. Lewis forthwith, along with a copy of the resolutions; intimating to him, at the same time, that the Committee require, and confidently anticipate his acquiescence in the advice that has been rendered by his medical attendants, viz., that he 'desist from all pulpit and ministerial engagements whatever, to which he may be invited in the course of his absence from home.'

"Union Chapel, 1st October, 1814."

It is impossible, we think, to read the above resolutions without a lively admiration, not so much of the liberality displayed, as of the loving and kindly-sympathizing spirit that breathes so warmly in them. But the Church was not alone in this testimony of affection; a few individual friends, though not all members of the Church, immediately subscribed to an equal amount, making a joint sum of one hundred pounds, as a token of tender regard for the comfort of the respected invalid. Our friend's heart was deeply touched with these demonstrations of attention to his case; and the following brief, but warm, effusion of his grateful emotions is found recorded among his papers:—

"*3rd October*, 1814.—If ever a creature upon earth had reason for gratitude and love to God and His dear people, surely I have! How wonderfully has the Lord provided for me! Giver of every good and perfect gift! thou makest my cup to run over! 'Bless the Lord, O my soul!' My dear friends have sent me a hundred pounds to defray the expenses of my journey!"

Now, all this is delightful. Such a reciprocity of affection among such parties presents to the eye of contemplation a scene of passing loveliness. It charms like the beauty and fragrance of a well-kept garden. It is an object on which the soul of a Christian, sickened with the world, looks and is refreshed.—'Behold how good and how pleasant it is for brethren to dwell together in unity!' In fine, it is there we see the peculiar law of Christianity fulfilled—the Saviour's new commandment to His disciples, that they should love one another; and there, too, we shall find the Saviour's legacy enjoyed, that peace of mind, and peace among themselves, which He left them, when withdrawing His personal presence from them. Surely, nothing could more pleasingly indicate a thriving flock and a happy pastor, than the amiable conduct of Mr. Lewis' people on this occasion. He went, therefore, to his retreat, though with a reduced and weakened frame of body, yet with a mind stayed on the best consolations, favourable of themselves to a speedy restoration.

On the eve of his removal to Worthing we find him thus writing:—

"Yesterday I attended at the Chapel, and heard Mr. Weaver preach from John iii. 14 and 15. I afterwards received the memorials of my dear Redeemer's dying love, with my beloved people. They all appeared deeply affected—my heart was too full to speak more than a few words. May the Lord remember them in mercy!

"To-morrow we propose setting off for Worthing. It may be, I may never see home again—Be it so. Lord! help me to say, 'Thy will be done! Thou art righteous in all thy ways, and holy in all thy works.'"

The following extracts from letters addressed to some of his friends, while he remained at Worthing, will be found to utter the characteristic tones of his correspondence—those of piety, sympathy, gratitude, and fatherly concern for the interests of his flock at home.

"TO MRS. S——

"Worthing, 10th October, 1814.

"MY VERY DEAR FRIEND,

"You will be surprised to receive a letter from me dated as above; but the account from our dear friend Mrs. W. respecting the Isle of Wight, and their intention of leaving it immediately, on account of the cold winds, determined us to try this place; and thus far we have reason to be thankful, since the locality seems to promise well for my case; besides the convenience of its being so much nearer home. We left Islington on Tuesday morning, October 4th, about half an hour after your kind letter arrived. We were obliged to travel in a chaise, and to go by easy stages. We slept at

Dorking (twenty-four miles) the first night; but it was a night of much pain, both to Mrs. L. and myself. Mrs. B. was at Worthing, and provided us suitable apartments, at which we arrived in safety, on Wednesday afternoon. Wednesday and Thursday I endured much pain, but on Friday it gradually abated, and ever since I have been getting better; so that we are now encouraged to hope that the heavenly Physician is about to restore and spare me for further service. I wish to lie passive in His hands, willing to be dealt with as He shall see meet. In respect to my eternal safety, I trust it matters not whether this affliction be unto death, or whether I shall be raised up again. I bless God, my mind has been kept in peace; and I have no desire for life, but as it may be made subservient to the promotion of the Divine glory.

"My friends have been very kind. Had I been some great one, instead of the humble minister of Union Chapel, I could not have had greater attention and affection shown to me. May the Lord reward them a thousand-fold!"

"TO MRS. W——

"Worthing, 11th October, 1814.

"My dear Friend,

"I left home with an impression that I might never see it again; but I am now encouraged to hope that the heavenly Physician is about to bless the means adopted for restoration to my family and my flock. I trust the affliction, if I am spared, will prove beneficial to myself, and to the dear people committed to my care. They have shown me much kindness. My heart is overwhelmed, when I review the gracious dealings of my heavenly Father with me; for all—all—is to be traced to His hand. He has the disposal of human hearts; and blessed be His name, He has promised that even a cup of cold water given to a disciple, in the name of a disciple, shall not lose its reward.

"Your visit to the 'Dairyman's Daughter's' apartment, grave, &c. must have been interesting. I wished much, when I read your letter, that I had been with you. O how many monuments of Divine grace are to be found in this highly favoured land! and what a mercy, my dear friend, that *we* may be reckoned among the happy number! Oh, to grace how much are we indebted! This is the true source of all our Christian experience and enjoyment. May you and your beloved daughter, to whom we both beg to be affectionately remembered, be found walking in the light of the Divine countenance, and experiencing the truth of that precious promise, which has afforded *me* much encouragement and support—'As thy days, so shall thy strength be.'

"T. L."

"TO MR. R. G. S——

"Worthing, 27th October, 1814.

"MY DEAR FRIEND,

"Your Monday's bulletin arrived in course, and afforded me much pleasure, and fresh cause for thankfulness. I feel myself quite overwhelmed by the kindness of friends. I am utterly unworthy of it; but to *His* name be all the glory, who has the hearts of all in His hands. May He reward them all a thousand-fold with spiritual blessings!

"On account of the bustle at Brighton, and the quiet we enjoy here, we have concluded upon remaining at Worthing till we return home, which (D. V.) we propose on Friday, November 4th. I can by no means think of being absent from my beloved charge any longer; and I have encouragement to hope that I shall be able to go through the services of the first Sabbath with ease. I must, however, trouble you to remind Mr. Milward of the afternoon, and also that I must look to him to catechize the young folks on Saturday, and to give a word of exhortation at the prayer-meeting, if no one else should offer. I must also trouble you to look at the Missionary Prayer Meeting list, and write a line to Mr. Waugh, Salisbury Place, Marylebone, to remind him that his name is on the list to give the address at Paddington, on Monday, the 7th; and to Mr. Tracey, 4, Bartlett's Buildings, Holborn, to remind him that he is expected to pray, if their names stand for the next monthly exercise, as I think they do. Also to see, or write, Mr. Wilson, to send a supply to Sutton, on the first Sunday in November.

"I am not quite so strong this week as I was the last; but, upon the whole, I am far better than could have been reasonably expected; and if the weather continue fine and mild, that I can get out on the sands, and in the fields, I expect my friends will be greatly surprised to see me looking so well, on my return.

"T. L."

The tenderness of Mr. Lewis' mind led him, as if instinctively, to commiserate the wretchedness of fallen and suffering humanity, under whatever form he happened to meet it. While he chiefly mourned over the moral depravity of the species, and made it the business of his life to present the only antidote and means of recovery, his compassion was speedily and powerfully excited on beholding a fellow-creature bowed under any peculiar infirmity or calamity, however occasioned. Nor was his pity a merely transient emotion, barren of aid or effort. Whenever it was in his power to relieve, relief was promptly afforded; and when his own hand could not impart it, his heart usually devised means whereby it might be otherwise procured. Of this we discover a pleasing instance in 1815, from a letter which he addressed to the then Editor of the *Evangelical Magazine*. The following are extracts:—

"Islington, February, 1815.

"DEAR SIR,—

"We have Asylums for the deaf and dumb, for orphans, for the indigent blind, &c., &c.; and who cannot but rejoice to find that they are so well supported, while we deplore the number of objects that have been found to fill them? But there is a class of persons, though, perhaps, not so numerous as the others, whom I humbly conceive it would be rendering most essential service to many distressed families to take under the patronage of an Institution similar to those to which I have referred—I mean, *poor idiots.*

"During the writer's tour through a part of the north of England, last summer, he was frequently pained in observing persons of this description, and especially several fine young men, the sport of little boys; and he has since heard that the number of these poor objects is considerably greater than people are generally aware of. Could an Asylum be opened for their reception, it might consist of two or more classes;—one to consist of those who belong to persons able to do something towards their support; and another, of those who would be entirely on the foundation. But as the writer of this paper wishes to obtain the opinion of those who are more competent to decide upon the eligibility of such an Institution than himself, he merely throws out these hints, with the hope that they may be taken up and enlarged upon by some abler hand. The preservation or restoration of the mental faculties is a blessing for which we can never be sufficiently thankful. If such restoration, in relation to the objects mentioned, lie beyond the reach of medical skill, yet by the formation of such an Institution as he has ventured to suggest, some plan of *discipline* and *instruction* might be adopted, which would be the means of rendering them in some degree useful to society, while it would afford great relief to their friends.

"Yours, &c.,
"T. L."

This letter, dictated, as it certainly was, by a kind and compassionate heart, and meriting, by the judicious thoughts it conveys, the attention of a benevolent public, does not appear to have been immediately responded to. We record, however, with sincere pleasure, that an Institution of the description here recommended has, within these few years, been in active operation. It is gratifying, moreover, to know, from the reports of that Institution, that it has already in a great measure realized the praiseworthy aims which prompted our late friend to write as he did. No inconsiderable number of those, the most helpless of their kind, for whom he pleads in that letter, have been recovered, and restored to society in sound self-enjoyment, and useful occupation.

Ministers of the Gospel are often applied to, by their hearers and others, for instruction and counsel on spiritual matters. They stand as lights by the roadside, to which travellers may come up and read their directory in the way of life. To this office they are specially appointed. It is theirs instrumentally to cast light on the Word of Inspiration, that the inquiring mind may more clearly perceive the meaning of the Spirit, "for the priest's lips should keep knowledge; and they should seek the law at his mouth." Of applications in this way our friend had his share. The following is an extract of a letter to a young lady, one of his spiritual children, on a question confessedly important, as it not unfrequently occurs to new converts just setting out in the Christian course.

"TO MISS RACHEL H——

"14th April, 1815.

"MY DEAR RACHEL,

"You request of me a few lines on the duty of joining a Christian Church. I hasten to fulfil your wishes, praying that the Divine Spirit may shine upon my mind; that my heart may indite a good matter; and that what may be written, may afford you the satisfaction you desire. When a man enlists in the army, he soon puts on the regimental clothing—he is not ashamed of his engagement; and when persons enlist under the banner of Jesus Christ, the Great Captain of Salvation, it is quite reasonable and necessary that they should make an open and public profession of it. The servants even of sin and Satan are often not ashamed to acknowledge their master; and why should the servants of such a master as Christ? But if we regard the ordinance of the Lord's Supper rather as a memorial of His love, and appointed by Him to be observed with that view, the obligation, I apprehend, will appear the stronger. 'Henceforth,' said He to His disciples, 'I call you not servants, but friends.' Now, admitted into this endearing relation, to that friend that sticketh closer than a brother, surely we are bound by His dying request, not to say His authoritative command, to do this 'in remembrance of Him.' If an earthly friend had made a similar request, and we really revered his memory, on account of signal and essential services he had done for us, we should consider ourselves bound by his request, and feel no backwardness in complying.

"But, after all, this is not the point on which you require my advice. Your mind is made up with respect to the reasonableness and propriety of the ordinance itself, else I might enter more largely into the subject. The question with you, my beloved Rachel, is, I apprehend, 'Am I a proper subject for Christian communion? I am well convinced,' you are ready to say, 'of the propriety and reasonableness of some distinguishing mark between the Church and the world. I see that the followers of Christ should acknowledge some appropriate sign or badge; but I hesitate with respect to myself whether it becomes *me* to join them—in short, whether I am a fit subject for church-fellowship.' Here, then, we bring the matter into a very narrow compass; and it will only be for you to attend to a few points of examination, to arrive at some satisfactory conclusion upon the subject. Christ instituted the Supper for His disciples; and we believe that none but those who are His followers in sincerity and truth should unite therein. 'Do I, then, bear the marks of a follower of Christ?' This is the question; for this being happily determined, the obligation of giving myself to His people is indisputable. 'What, then, are these marks? Let me trace them, and examine myself by them.' A follower of Christ is not of the world, even as He was not of the world. There was a time, indeed, my dear Rachel, when you were of the world, and minded worldly things; but is it not otherwise now? Though not so heavenly minded as you long to be, still you are convinced of the world's worthlessness, and cannot accept it as your portion. Your soul is tending upwards towards God and eternal objects; not, indeed, so warmly and uniformly as you could wish, yet you are enabled upon the whole to cry, 'Whom have I in heaven but thee? and there is none in all the earth that I desire beside thee!' Prayer, it may be, is not always attended with the enjoyment of liberty and sweet communion; yet you cannot live without it; and, in some highly favoured moments, you feel it to be good for you to draw near to God. The ordinances of the sanctuary, though you are not always alike comfortable in them, nor profited by them, you cannot neglect; and there are occasions when you can say, 'I was glad when they said unto me, Let us go into the house of the Lord.' In fine, you love God; you love the Redeemer; you love His people and His ordinances, though you may often have reason to complain of much coldness and spiritual languor. And, indeed, my friend, it would be strange if you had not. It has been the case with the people of God in every age. You may, therefore, gather hope, and take courage from your painful, as well as your pleasing, sensations; for pain is as much a proof of life as pleasure. From your spiritual complaints I infer the existence of a spiritual life in your soul.

"On these grounds, therefore, my dear Rachel, I consider that you ought to come forward without delay, to subscribe with your hand unto the Lord, and to say, 'I am His.' The result of your examination must be a persuasion that it is your duty and privilege to cast in your lot with the people of God. Let not Satan, or the world, persuade you to defer; for, be assured, you are losing much spiritual improvement, as well as spiritual enjoyment and consolation, by hesitation and delay.

Wishing you the teaching and cheering influences of the Divine Spirit in a more abundant measure, I remain, my dear Rachel,

"Yours affectionately,
"T. L."

On one occasion, in May, this year, the grateful feeling of an interesting portion of his Congregation was very agreeably expressed. As he entered his vestry, he found placed on the table, for his acceptance, a handsome Bible and Hymn Book, bearing the following inscription:—

"TO THE REV. THOMAS LEWIS.
"A TRIBUTE OF AFFECTION AND RESPECT, FROM THE YOUNG LADIES OF HIS CONGREGATION."

We are persuaded that no apology will be thought needful for presenting to our readers the two following letters. They are chiefly consolatory, and can hardly fail to be generally acceptable; for who, in this world of trial and trouble, can truly say, that a letter in this style is never welcome; or where is the child of God, whom the Father chasteneth not, and to whom, therefore, the voice of consolation can never apply? Chastisement is the course of discipline under which the entire household of faith is made to pass. Its kind and degree, in each individual case, are determined by the Father's unerring wisdom; and while it is the part of His children to bow with humble acquiescence to His will, He has been kindly pleased to intersperse His word with strong consolations for their support. The soothing and cheering efficacy of these, brought home by Divine influence upon his heart, our reverend friend had himself experienced; and few could be more successful than he often proved to be in commending them to others in affliction. In this department of ministerial duty he excelled. The benevolence and sympathy of his heart peculiarly fitted him for it. But he was not led by his natural feelings to apply, with indiscriminate, uninquiring haste, a flattering unction to any afflicted soul, and lull it into a deceitful peace. He studied the character of every case before him; and drew from the sanctions of the Gospel the counsels, promises, and consolations he found appropriate there. Careful not to sacrifice safety to sympathy, he directed the conscience-stricken sinner for pardon and peace to the cross of Christ, and the mercy of God in Him. This his faithfulness he had often the happiness to see rewarded—the blessing of the Holy Spirit accompanying his ministrations, and carrying them to the happiest issue. He was thus made the honoured instrument of bringing many that were "ignorant and out of the way" to the knowledge of the Saviour; while many also were the mourners in Zion, who used to hail his personal visits or his epistles as messages of mercy from the God of all comfort to their souls. He took great delight in this labour of love; ever feeling and confessing it to be a spring of the purest joy to his own heart, when privileged to "comfort those who were in any trouble with the comfort wherewith he himself was comforted of God." Something of his usual manner of writing on such occasions will be seen in the letters alluded to.

"TO MRS. W——

"Islington, 1st September, 1815.

"MY DEAR FRIEND,

"I was going to begin my epistle to you with saying I was sorry that my numerous engagements and arduous duties prevented my corresponding with my absent friends, so frequently as I could wish; but believing that I am in the path of duty, in attending to those engagements, I dare not say that it is matter of regret; though I should be glad if I had more time for *this* object also.

"Your account of Miss W. rejoices me exceedingly—may that heavenly Physician, whose skill no patient ever reproached, bless the means employed for her restoration, and indulge her with the reviving cordials of His grace! It is one of the inscrutable mysteries of Providence, that young persons of real piety and excellence, and whose only desire is to do good, and to glorify God in their day and generation, should be laid aside from prosecuting those objects which lie near their hearts, and have wearisome nights appointed them for their portion. But 'shall we venture to complain, or dare His goodness to arraign?' 'No, verily, Jehovah is righteous in *all* His ways, and holy in all His works.' He has long called you, my dear friend, to 'be still;' and I rejoice that in your deportment, under a long and trying affliction, you have manifested the temper of that man of God, who, in reviewing a painful dispensation, was enabled to testify, 'I was dumb, I opened not my mouth, because *thou* didst it.'—Yes, God has done it; and you well know that He is 'too wise to err, and too good to be unkind.' Our times are in His hands.—Pleasing reflection! may it be our happiness to rejoice in His fatherly sympathy and tender care! It is not easy for us to think that His thoughts are thoughts of mercy towards us, when enduring the strokes of the rod; but this is the fact; for whom He loves, He chastens. Clouds and darkness are often round about Him—we cannot trace Him—we cannot perceive the end and design He has in view, in the various afflictions and trials with which we are visited; but both Scripture and experience prove that He is often carrying on His purposes of grace by those very means which appear to us most likely to counteract them. When the Patriarch made that mournful complaint, 'All these things are against me,' the language of the Father of mercies was, 'What I do, thou knowest not now; thou art not competent to judge of my arrangements and plans; but thou shalt know hereafter;'

and so he did, to his complete satisfaction. He had not to wait for the light of eternity to disclose it; and though in that glorious light, which no cloud will darken or obscure, the Christian will have a more clear view of the various dispensations of Providence during his pilgrimage on earth, than it is possible for him to have in the present state, yet he often perceives, as he advances in his course, so much of the wisdom and propriety of providential arrangements, as to constrain him to exclaim, 'Great and marvellous are thy works, Lord God Almighty! just and true are thy ways, thou King of Saints!' O yes, the plans and purposes of God are often developed to His people in the present state, to their entire satisfaction; and they cheerfully and thankfully acknowledge that He hath done all things well.

"But I must check myself, or I see I shall fill my paper without attending to the contents of yours. I was, indeed, much delighted with my excursion to Bedford. It was gratifying to preach in Bunyan's pulpit, and to sit in his chair, which is still preserved in the vestry; but it was more gratifying to behold about a thousand people assembled to hear, with apparent eagerness, the word of life. I preached three times on the Sunday. Rode down on the Saturday, and returned on the Monday. I wished to have tarried a few days, to call on the Rev. Mr. Richmond, and several evangelical clergymen, who reside in the neighbourhood; but it was impracticable. The discourse in behalf of the Missionary Society was founded on Ephes. ii. 7, which contains a declaration of the glorious purposes of Jehovah with respect to the extension of the Redeemer's kingdom, and naturally led the preacher to trace the different displays of Divine grace in the ages that succeeded the apostolic down to the present day; and particularly to notice the progress of Divine truth in Britain, and the various efforts that are made amongst us to convey it down to ages yet to come. We had two excellent sermons on the day of the anniversary, on Thursday last, from Dr. Collyer and Dr. Bogue; and we collected upwards of £50. Thanks be to God!

"Yours very affectionately,

"T. L."

"TO MRS. W——

"Islington, 10th October, 1815.

"My dear Friend,

"Again I hear you have been called to the exercise of faith and patience. Breach upon breach has, indeed, been made in your family circle; and there are not many, perhaps, that are brought to wade through deeper waters than yourself. But you have found support and consolation in the God of mercies, and shall yet again experience the truth of the promise, 'As thy days, so shall thy strength be.' You find it difficult, it may be, to believe, under such circumstances, that they are all working together for good; but it is nevertheless true that they are so doing, in reference to those 'that love God, and are the called according to his purpose.' Yes, my friend, we have often found that those very things, which we have thought to be against us, were really, when viewed in their consequences and effects, among our greatest mercies. As the different virtues of different drugs concur to make up the medicine; as the different strings or instruments of music make harmony; or the different colours—the dark shades as well as the light—contribute to the beauty of the picture; so, in the arrangements of Divine Providence, 'all things *work together* for good.' The spirit of your departed sister has now joined the spirits of her beloved parents and other relatives that went before. She has exchanged the wilderness for Paradise—the trials and afflictions of the way for the enjoyments of her heavenly Father's house. On her account there is no reason to sorrow as those who have no hope. The celestial regions are peopling apace—the number of the spirits of the just made perfect is rapidly increasing—and, O reviving thought! we are looking forward to join them! We are taught to consider ourselves as strangers and pilgrims upon earth; and having a good hope through grace, are expecting that, when we put off the earthly house of our tabernacle, we shall enter upon the possession of a 'house not made with hands, eternal in the heavens.' Delightful prospect! Who that is heir to a rich and valuable estate regards the difficulties that he may meet with on the way to possession? And shall the heirs of the kingdom—of the crown of righteousness, and of the inheritance which is incorruptible, undefiled, and that fadeth not away, be discouraged and dismayed because of the way? Rather let us press forward with increasing ardour and diligence, 'looking unto Jesus, the Author and Finisher of our faith.'

"Yours, &c.
"T. L."

In his Diary for 1816, we meet with a passage which, from the persons and events recorded in it, deserves our notice. Under date of April he says:—

"Called to part with three of my spiritual children, whom I dearly love. Blessed be God, they are all devoted to His work. Mr. M., the first-fruits of my ministry at Union Chapel, is going out as chaplain to Madras; Mrs. Mead, daughter of the Rev. J. Hunt, of Chichester, awakened under my ministry at Camden Chapel, going to Travancore with her husband, a missionary; and Miss R. H., the fruit of an occasional service at Broadstairs, about to be married to Mr. F., the worthy vicar of Henley. These have all afforded me much pleasure, and I rejoice in their prospects. May we meet in glory everlasting!"

Of all the excellent and efficient labourers in the service of the London Missionary Society, none more cheerfully entered upon it than our late friend; none more willingly yoked himself to its chariot wheels, and helped to pull it along its noble course, than he. Some might be more powerful, more eloquent pleaders of its cause, none threw more of soul and heart into the work than he. He pressed upon the attention of all, the objects, the spirit, the claims of the Missionary Society, from the pulpit, in the parlour, by the way, with the air and tone of one thoroughly in earnest; and while so employed he felt the labour itself to be a pleasure This year we find him on a short tour for his favourite object. He thus writes:—

"*August 8th.*—Set off from Islington to Tunbridge Wells, on a missionary tour. Through the good hand of God arrived in safety.

"*Sunday, 11th.*—Preached three times at Tunbridge, and collected for the Society, in the evening, about £12; much pleased with the attention of the congregation, and the kindness of friends.

"*Tuesday, 13th.* — Returned with Mr. T. to Islington, to preach at the re-opening of Holloway Chapel.

"*Saturday, 17th.*—Returned to Tunbridge; and on the following day preached at the Wells, and collected for the Society £18.

"*Sunday, 24th.* — Preached at Penshurst; at Mr. G.'s, at the Wells, in the afternoon; and at

Southborough in the evening—collected for the Society.

"*Monday*, 25*th*.—Rode to Burwash, and preached and collected in the evening.

"*Tuesday*, 26*th*.—Rode to Heathfield; preached and collected for the Society; and returned in the evening to Mr. M.'s, Burwash. Mrs. S. attended at Heathfield, and promised to become a subscriber to the Society."

In the course of the following month (September) he made excursions to Reading and Bristol. Of his visit to the latter place, he says:—

"*Monday*, 23*rd*.—Arrived in safety, and next day attended the missionary meetings. The first sermon was preached by Mr. Nunn, of Foleshill, at St. Mary, Redcliffe; in the evening, at Bridge-street, by Mr. East. Wednesday morning, at Castle Green, by Mr. Fletcher, of Blackburn,—a most interesting and affecting discourse indeed; after which, £200 were collected.

"*Thursday*.—Attended the meetings of business, Berkley-square. *Friday*.—Got back to Reading; and in the evening gave an exhortation at the Chapel, with an account of the missionary meeting at Bristol. *Sunday*.—Preached three times; in the afternoon, to young people. *Monday*.—Rode to Henley, and tarried at my good friend's, the Rev. Mr. F., the vicar, all night. *Tuesday*.—Left Henley, and got safe home. 'Bless the Lord, O my soul!'"

Watchful of the course of Providence, and ready at all times to seize on occurrences that might be made to turn to the furtherance of the Gospel, Mr. Lewis was often successful in reviving and strengthening the good cause, where he found it languishing, and introducing it to places where it was unknown. His efforts in behalf of Sutton have been already mentioned. He gave valuable assistance also to the cause at Hornsey-lane, Camden Town, Hampstead, Kingsland, Highgate, and at Stoke Newington, where he had the happiness to introduce Mr. Mitchell, who, on his resignation, was succeeded by the late Dr. W. Harris. In the year 1816, he founded the Independent interest at Leatherhead, a pleasant village between Epsom and Dorking, in Surrey. In his occasional journeyings through those parts he observed and lamented the want of evangelical religion in that village and its surrounding hamlets. Such a mind as his could not rest without devising some means to supply that want to the benighted inhabitants. It occurred to him that his friend Mr. B., the tutor of his late son Thomas, had been contemplating a removal from Witney to some locality nearer the metropolis. Of this circumstance he availed himself for the accomplishment of his object. Believing that he should be serving both the interests of his friend, and the cause he had at heart, by inducing him to remove his establishment to Leatherhead, he corresponded with him for that purpose, and the removal was effected. Mr. B., uniting his exertions with those of his esteemed friend, procured a small building, and fitted it up into a Chapel for public worship. The cost, amounting to somewhat more than £300, was, through the liberality of friends who took an interest in the case, paid off in a comparatively short period. On the 10th of September it was opened; the preachers engaged on the occasion being, besides Mr. Lewis, the late Dr. Waugh, and Rev. George Clayton. In Mr. Lewis' Diary for that year we find the following insertion:—

"Delivered an introductory discourse at the opening of Leatherhead Chapel, where I rejoice to behold such a pleasing prospect. The congregation large and respectable—the collection sixty pounds." And in a letter to his friend, Miss W., he thus refers to the services of that day:—

"You will be pleased to hear that the opening of Leatherhead Chapel was most numerously and respectably attended. There is indeed a fine prospect of usefulness opening before us in that place. It rejoices my spirit to trace back the steps by which we have been led forward in this work. Sixty pounds collected; and the subscriptions of friends on the day of the opening made it up ninety pounds. The fitting up the barn, which is remarkably neat, cost about £300, and will contain between four and five hundred people. The day was fine, and most of us found it a very refreshing season."

The cause at Leatherhead he continued to cherish with parental care and industry for many years; and lived to see it enjoy no small degree of prosperity. We have particularized this case, to serve as a specimen of our late friend's foresight, in his notice of passing events, his sagacity in using them, and the readiness with which he gave his services to every good work within his reach.

His Diary, for the greatest part of the year, abounds with entries of stated and occasional preaching, visiting the sick, admitting fresh members to his Church, and attending Missionary Committee Meetings. To many of these he attaches remarks expressive of thankfulness for Divine support and special favours received; at the same time indicating a simplicity and a cordiality which gave to every service he rendered its beauty and its worth. We must make room, however, for the notice he takes of the anniversary of his marriage.

"*Tuesday, 5th November.*—This day we have been married *eighteen* years. Goodness and mercy have followed us throughout. We have reason to sing of mercy and of judgment. We have not been without our trials; nor would it have been good for us to have been without them. In many instances we have seen the end of the Lord, and have had abundant proofs that He is very pitiful, and of tender mercy. May I feel more of the grateful temper of David, who, in the review of the Lord's gracious dealings with him, exclaimed, 'Who am I, O Lord God, and what is my house, that thou hast brought me hitherto?' Bitters have been mingled with our sweets; but surely we have more reason to sing of mercy than of judgment. 'Jehovah hath done all things well.' Out of the seven dear children whom the Lord gave us, two are not; but five remain. Two, we hope, are in glory; and the other five, I trust, we shall be enabled to train in the way to it. The Lord grant us grace so to do!"

Monday, 11*th*.—He visited Sutton, where he preached in the evening. Before he left the village, he called on the rector, the Rev. C. Gardner; had some agreeable conversation with him, and promised to lend him Frere's book on "Prophecy." About three months after, we find the book was returned, accompanied with this interesting letter:—

"Sutton Rectory, 1st Feb., 1817.

"DEAR SIR,

"I return you thanks for the perusal of Mr. Frere's book on the 'Prophecies.' I had read Faber's and Cunningham's works on the same. I now see wherein they differ in their opinions concerning them. It is pleasing to read the writings of the learned on the interpretation of prophecies; for some have cast a new light on the sacred Scriptures; some have shown a great deal of learning and ingenuity; and some have mentioned only a great many conjectures. Last century was a Biblical one; many philological and explanatory things were written, and many new versions were published on various parts of the Bible; and the Gospel has been spread in dark parts of the world. And this century, I think, also will be remarkable for events relating to the church; but whether they will come to pass at the precise time, or year, which these learned men have pointed out, is to us at present uncertain. Time will show. Fleming foretold, above a hundred years before it came to pass, of the year 1792, and his prediction of the event that should be done that year happened; and if we live till 1822, we shall then see whether Frere is right or wrong in his assertion of what is to be done then. God's works were all known to Him from the beginning; and His works He will accomplish at His own proper time. We that live in this age of the world have seen, or do know, that many of the prophecies in the revealed word have been fulfilled; and there are some yet to be accomplished. But to us, as ministers of the Gospel, it must be satisfactory and pleasing to see or hear of the spread of the Gospel in the world; and in these awful times it is for us to stand fast in the faith; be zealous and diligent in our work of faith and labour of love, that we may enter into the joy of our Lord, and receive our reward, not caring whether we live to see the end of Papacy, Mahometanism, Paganism, Infidelity, and Irreligion, and then the Millenium, as is supposed to succeed: for we may bo in the same predicament with Daniel.

—Daniel had heard the man that was clothed in white linen speak, but understood not, which caused him to say, 'O my Lord, what shall be the end of these things?' and he was told that the 'words were closed and sealed up, till the time of the end:' and lastly, he said to Daniel, 'Go thou thy way, till the end be; for thou shalt rest, and stand in thy lot, at the end of the days.'—Daniel xii. 13.

"I shall be glad to see you, at any time you come to Sutton.

"I remain, yours sincerely,
"CHARLES GARDNER."

Mr. Frere, in his "Combined View of the Prophecies of Daniel, Esdras, and St. John," divides the prophetic periods into what he calls those of the "Strength of the Roman Empire,"—the "Weakness of the Roman Empire,"—and the "Destruction of the Roman Empire," and makes them synchronize with the periods of "Paganism—Popery—and Infidelity," terminating each in the "Commencement of the Temporal Kingdom of Christ," in 1822–3. He alleges that Napoleon Buonaparte, Emperor of the French nation, is the infidel king, or *vile person*, described by Daniel, (chapter xi., verse 21st, to the end,) who obtains the kingdom by flatteries; who defeats the King of the South; goes on an expedition into Egypt; and, after various vicissitudes in his career, goes on a *second* expedition into Egypt, and falls eventually in the Holy Land, 1822–3. He considers the passage in Daniel xi., from verse 41st to the end, as descriptive of Buonaparte's *second* expedition into Egypt; "in which," he says, "he will not, as formerly, proceed by sea, but by land; for he enters into Judea, or the *glorious land*, before he invades Egypt. He approaches the confines of Lybia and Ethiopia; *but news from the east and from the north will trouble him*—and he will return into the Holy Land; and will there plant his tabernacles in the valley of Megiddo, between the glorious holy mountains; there the treading of the wine-press will take place; and there he and all his army will perish under the manifest vengeance of God."

We have made this reference to Mr. Frere's book, simply to show what events it had led Mr. Gardner to look for, should he live to the year 1822. It is obviously superfluous to make any remarks on Mr. Frere's interpretations of this, or any of the prophecies that remain to be fulfilled.

The attention which we have felt it our duty to give to Mr. Lewis' Diary has convinced us that he meant it simply for private use; and that he had not the slightest anticipation of its ever coming to be read by other eyes than his own. It is, in many parts, the register merely of his successive labours at home and abroad; while not a few of its pages are covered with the overflowings of a heart deeply impressed with obligations to Divine interposition and support. Gratitude, devotion, and humility characterize the whole. He evidently made his Diary the depository of his thoughts, in all their first and freshest expression, on the kindness and condescension of God in his behalf. In this view of them we meet them with the more welcome. They present us with a true, uncoloured portrait of his inner man. They admit us with him into his retirements; we hear him, as it were, thinking aloud, and catch something of the fervour of his private devotions. In March, 1817, he thus writes:—

"*Monday*, 17*th*.—Preached twelve times within the last five days,—may it appear that these labours have not been in vain in the Lord! I was greatly encouraged to find such a spirit of hearing at Sutton and Leatherhead; and particularly of a poor woman at the former place, that told Mrs. H. she received her first serious impressions under a sermon I delivered there some years ago. At both places the prospect is very animating. May it be found that the time to favour them is come."

"*April* 12*th*.—I have just been reading the 'Memoirs of Dr. Buchanan;' and, O how is my soul humbled within me, in retracing the steps of that devoted man! his application to study, zeal for God, and devotedness to His service! What a mere idler in the vineyard do I appear to myself! How much of my time is unprofitably spent; and how little is any portion of it improved to a good and valuable purpose! I read; but I seem to retain nothing! I pray; but O, how cold and formal! —Again, my heavenly Father, I entreat thee to quicken my soul in thy way!"

"*May, first week.*—This has been a week of much intellectual entertainment and delight. On Monday, we founded the 'North London and Islington Auxiliary Missionary Society.' The Chapel was crowded, and the collection liberal, between fifty and sixty pounds. We had several interesting addresses; and a lady has since offered me a thousand pounds for the Society, allowing her the interest during her life. This is noble! She is indeed a generous soul—may she enjoy what she so earnestly desires —the light of God's countenance!

"*Tuesday.*—Attended the Church Missionary Society, which far exceeded any preceding meeting, for brilliancy of talent, energy, piety, and every thing good. Dr. Mason's speech was most sublime and grand, and Mr. G. Clayton's remarkably eloquent and beautiful. Attended our 'Monthly Lecture' in the evening. Brother Yockney preached on 'Secret Infidelity.'

"*May 10th.*—I have just finished reading the Memoir of my esteemed friend, the late Rev. Charles Buck. He was, indeed, a truly devoted and laborious servant of the Redeemer. May I learn from those pages to be more simple in my dependence upon God; and may I be excited to greater diligence and activity in my Master's service! Truly would I have it said of me also, if any inquiries should ever be made of such a poor unworthy worm, 'HE WAS A FIRM FRIEND OF THE MISSIONARY CAUSE.'

"17*th*.—Another week of intellectual enjoyment. Dr. Chalmers preached a most astonishing missionary sermon on Wednesday. The spirit of attendance keeps up very largely at all the places. Meetings of business peculiarly interesting. The Communion services solemn and impressive. The collections liberal and great, between thirteen and fourteen hundred pounds!

"Have just left the sick chamber of Miss W. She appears to be very near her end; but her mind is sweetly stayed on God, and kept in perfect peace.

"*Sunday*, 18*th*.—Preached at Leatherhead three times. Much pleased to hear of some instances of good. May the Lord continue to own and bless the word in this place! It is delightful to see the attendance and seriousness of the people.

"*Monday*, 25*th*.—Miss W. departed yesterday—her end was peace. I saw her several times last week, and found her in a most delightful frame.

"*Thursday*, *June* 5*th*.—His Royal Highness the Duke of Sussex attended to form the 'North London and Islington School Society,' and conducted himself with great affability and propriety in the chair. I feel much at having anything to do, on these public occasions; and often sigh over the prominence of my situation, desiring retirement in some country village. But every situation has its snares and temptations, cares and anxieties. O may I learn, in whatsoever state I am, therewith to be content!

"*Sunday*, 8*th*.—Preached, to a very large congregation, a funeral sermon for Miss W. The text, Isa. xlviii. 10. May it be seen, in the happy experience of some, that good has been done! I have since heard that she has left me fifty pounds. How kind and gracious is the Lord to his unworthy servant! always sending me supplies in my time of need! O what reason have I to be thankful, to rejoice, and to confide in Him all my days!

"My side has been very uneasy this week, but I am in the Lord's hands. I want to get to Hastings for the benefit of the sea breezes; yet I know not how to leave my work, which, instead of diminishing, increases on my hands. But I have the promise—may I ever live upon it, 'As thy days, so shall thy strength be.'"

"*July*.—Went with the Rev. Messrs. Campbell and Leifchild to Leatherhead Anniversary; and on Thursday set off for Tunbridge Wells, to spend the remainder of this month, and to collect for the Missionary Society. May I enjoy the presence of my blessed Master!"

"*August* 11*th*.—Returned from Tunbridge Wells. While there, I preached three times on the Lord's day, and rode three-and-twenty miles occasionally in the week; but could do little for the Missionary Society, on account of the poverty of the people.

"I have to record four applications to join the Church, of such as, I believe, will be an ornament to it; and the receipt of two letters from a young woman under very deep impressions. She tells me she was living altogether without God in the world, till she heard me preach on the words, 'Let it alone this year also,' at the beginning of the present year.

"16*th.*—I expect one of my catechumens, Richard Cecil, who has been studying at Rotherham, to preach for me on Thursday."

The family of Mr. and Mrs. W. seem, from his correspondence with them, to have shared largely in his sympathies. After the decease of Miss W., he addressed to her mother the following letter of condolence, in which some interesting thoughts will be found:—

"Islington, 20th September, 1817.

"MY DEAR FRIEND,

"It is not, indeed, surprising that, in the route you have taken, you should meet with objects to revive the remembrance of one so dear, and *deservedly* dear, to you. It was the case with our own circle when at Tunbridge Wells. We could not but call to our remembrance, and with deep feeling renew our acquaintance with the house, the room, the walks, the Chapel, once frequented, and the seat once occupied by our beloved friend; and we seemed to love to converse with the objects of her kind attention and regard. How much more must this have been the case with one so closely connected with her as yourself! There is a mournful pleasure in such reviews;—*mournful*, did I say? Nay, I will recall that word, and substitute another,—there is a *sacred* pleasure in such reviews; especially, as in the present case, where no shadow of a doubt can be entertained with respect to the eternal felicity of the dear departed. But if there is a sacred pleasure in calling to remembrance the spiritual turn of her reflections on the works of God in nature, and her delight to dwell on the mysteries of redemption—if there is a sacred pleasure in meeting and conversing with the objects of her beneficence and sympathy—her 'Pensioners,' notwithstanding the void you feel—and a mother's heart must feel, even on occasional separations—O how delightful, how animating the thought, (I love to indulge it, and I think we may safely infer it from the general strain of Scripture, though I am not aware of any positive declaration on the point,) that the departed, happy spirits of our kindred according to the flesh may be associated with those angelic beings, whose peculiar office it is to minister to the heirs of salvation! At least, however, we are assured of this,—that they have joined the cloud of witnesses, of which the Apostle speaks in his epistle to the Hebrews, and whom he represents, in allusion to the immense crowd of spectators at the Olympic Games, as encompassing those who are engaged in running the race set before them in the Gospel.

"And is it true, that the spirits of those who die in the Lord are associated with those illustrious characters whose names are enrolled with so much honour in the sacred pages? Is it true, that the spirit of your much-loved daughter is now associated with the spirits of the just made perfect, many of whom she knew in this vale of tears, and many of whom, though she never knew them, she had heard and read of,—those holy men who spake and wrote as they were moved by the Holy Ghost,—those holy patriarchs and prophets, apostles and martyrs, confessors and reformers, missionaries and ministers, whose works praise them in the gate. Is this the company she has joined? Who, then, can wish her back to an ensnaring world like ours, and to such unprofitable society, at best, as is to be met with in the present state? Whatever be her *employment*, her *enjoyments* in such company must be inexpressibly great. But this is not all, as you are well aware. The chief source of their enjoyment who have died in the Lord, is the *presence of their Divine Redeemer.* That presence they enjoyed occasionally in the ordinances of his appointment upon earth; and it exhilarated and cheered them more than any earthly good. But now, since they have dropped the veil of mortality, they see Him as He is; and are with Him, and made like Him. Yes, O yes,

'There they see His face,
And never, never sin;
But, from the rivers of His grace,
Drink endless pleasures in!'

"You know something of the sweetness of communion with your Saviour and your God; and that enjoyment, my dear friend, is only the earnest of better, happier, richer things to come,—things of which your dear departed is now partaking. 'Wherefore, let us comfort one another with these thoughts.'

"I could go on; but my time and paper both forbid. It is an animating theme; but, having entered upon the threshold of it, I must leave you to your own meditations. You need no other guide than the Holy Spirit. May His influence be with you and yours, and believe me to be yours, very affectionately,

"T. L."

The frequency of Mr. Lewis' visits to the sick and the dying, the good acceptance he invariably gained, on such occasions, together with the happy results that often followed them, served much to point him out as one to be desired for preaching a funeral discourse. We find, accordingly, that he received numerous applications for services of that description. Several of his funeral sermons he was induced to publish, at the pressing solicitation of friends; and to the history of one, in particular, we must give a place in our memoir, because of an important event to which it gave rise.

The late Mrs. Mead, wife of the Rev. C. Mead, of Travancore, was, in early life, awakened to serious and salutary convictions, under a sermon delivered by Mr. Lewis, on the first Sabbath of 1810, at Camden Chapel.* Soon after her conversion she felt an ardent desire to become a messenger of the Gospel to heathen lands. In May, 1811, to use nearly her own words, she "caught a spark of the missionary fire, which increased till it was blown into a flame." Writing four years afterwards to her father, the Rev. J. Hunt, then of Chichester, now of Brixton, she says, "Whilst I have breath, I shall never cease to pray that if I possess a spark of true missionary zeal, it may be permitted to blaze and expire on heathen land, for *there, and there only*, do I wish to spend the remainder of my days." That prayer was heard and granted, for, in 1817, she died in India, triumphing in the Lord. On receiving the melancholy intelligence, her father invited our friend to improve the event in a sermon to his Church and Congregation at Chichester. This invitation was complied with, and on the 24th May, 1818, he there delivered an interesting discourse on Rev. xii. 11—"They loved not their lives unto the

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* The account of her conversion is thus graphically given by Mr. Lewis in his funeral sermon:—"At about the age of twelve years she was placed in a respectable seminary, under the care of a pious governess, at Greenwich. In the year 1809, when in her fifteenth year, she was invited with her sister, who was at the same school, to spend her Christmas vacation with a lady at Peckham, with whom she attended the ministry of the Rev. Dr. Collyer. On the first Sabbath of the year 1810, a sermon to young people was to be preached at Camden Chapel, about a mile from the residence of her friend. It was proposed that she, with some other young females, should attend it. To this proposal she discovered great aversion, and resisted it by every possible means. Having attended public worship twice in the day, the very thought of a third service was irksome, and she begged to be left at home. To this, however, the lady would not consent. At length, compelled to go, she resolved in anger to make the house of God a dormitory, and to spend the time in sleep. She partially accomplished her design, for having placed herself in a posture for that purpose, she slept, it is believed, till the preacher had proceeded far in the sermon; when the elevation of his voice, as he uttered these words, 'Prepare to meet thy God!' roused her from her slumbers; and the Holy Spirit applied the word with power to her heart. She was so deeply convinced of her lost state as a sinner, that now,

so far from sleeping in the house of God, she could not sleep even in bed; and her nights were spent, in great part, in seeking, in imploring the mercy of God through Christ Jesus. After much wrestling in prayer, in which her requests were made known with strong cryings and tears, it pleased God to give her the earnest of His Spirit, to lift up upon her the light of His countenance, and to fill her heart with that joy which springs only from a sense of the forgiveness of sins. From that hour her path became like 'the path of the just, which, as the shining light, shineth more and more unto the perfect day.'"

death." At the request of its hearers it was published, under the title of "All for Christ and the good of Souls." After the lapse of a few years, this publication fell into the hands of Mr. S. Dyer, then a member of the University of Cambridge. He was a young gentleman of superior talents, who had, some time previously, been led to renounce the world, and give his heart to the Saviour, chiefly under the ministry of the Rev. James Stratten, of Paddington; he had joined his Church, and was labouring as an exemplary and efficient teacher in the Sabbath school. The perusal of Mr. Lewis' sermon on the death of Mrs. Mead made a deep impression upon his heart; and he felt himself, for the first time, inspired with a wish to become a missionary to the distant heathen. That wish grew and strengthened into the master-passion of his soul, overthrowing every other scheme he had formed for his future life; and carrying him out of, and above, every desire of distinction among men which he had indulged. He had eyes now only to see vast portions of the habitable earth unreclaimed to the King of Saints; and ears only to hear the cry of millions of his fellow-immortals, "Come over and help us." In a word, it decided him to give his life to the missionary service, in the spirit of the devoted female of whom he had been reading, and whose testimony was, "The height of my ambition is to spend and be spent in promoting the glory of God among the heathen."

We cannot but look on this event in Mr. Lewis' history as an impressive illustration of the way in which the Great Head of the Church employs one of His servants to rouse up and impel another into action, for the accomplishment of His gracious purposes to the world at large. But the occurrence is so well told by Mr. Dyer's biographer,* that we gladly avail ourselves of a page or two of his book to put the account of it, in its best form, before our readers. He thus writes:—"While a member of the University, one of those events, regarded frequently as unimportant and accidental from their apparently insignificant character, occurred, which turned most entirely his (Mr. Dyer's) thoughts, feelings, and energies, into a very different channel to that which he contemplated at first. Happening to meet, among other pamphlets, with a Memoir of Mrs. Mead, the wife of the Rev. C. Mead, of Travancore, he was induced to read it, and the result was his choice of the missionary service. The pamphlet thus honoured as the instrumentality owned of God in raising up from the ranks of the Church one of the most devoted missionaries that ever left the shores of Britain, consists of a funeral sermon by the Rev. T. Lewis, of Union Chapel, Islington, delivered to the congregation of which Mrs. Mead's father, the Rev. J. Hunt, now of Brixton, was pastor, at Chichester, on the 24th of

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* Memoir of the Rev. S. Dyer, sixteen years Missionary to the Chinese, by Evan Davis, Richmond, 1846.

May, 1818; to which is appended a 'Brief Account of Mrs. Mead's Illness.' The discourse is founded on Rev. xii. 11, and entitled, 'ALL FOR CHRIST AND THE GOOD OF SOULS.' All who knew Samuel Dyer's character and spirit, will at once perceive, that not only the sentiment embodied in that title, but its very phraseology, would find in his heart a sympathetic chord, that would vibrate in perfect harmony with that devotedness which rendered it descriptive of the life and end of Mrs. Mead. The whole discourse is in perfect keeping with the title, in being a happy exhibition of the *existence, influence, and triumphs* of a Divine principle, in securing 'the devotion of the heart and life to the service of Christ and his cause.' 'The perusal of this,' writes his widow, in 'A Sketch of Mr. Dyer's Life and Character,' appended to a funeral sermon for him, preached by his colleague, the Rev. J. Stronach, Nov. 9th, 1843, at the Mission Chapel, Singapore, 'so powerfully impressed his mind with the importance of consecrating himself to missionary work, that when he began to study * * * * again, on Monday morning, he found he could not proceed; and every time he read this memoir, it had the same effect; so that, at last, he determined to give up the Bar, and devote himself to the work of Christ among the heathen.'

"Little did the revered senior minister of Union Chapel, Islington, think, when he reluctantly complied with the request to preach the funeral sermon of Mrs.

Mead, and when he further yielded, not without some hesitation it may be, to commit it to the press, that he was labouring for the regeneration of China! When he penned the title, 'ALL FOR CHRIST AND THE GOOD OF SOULS,' little did he think that it would, perhaps, under the blessing of God, engender a glowing thought in one mind, at least, that would lead to important labours bearing on the eternal welfare of a third of his race, in all their future generations! Little, too, could any member of Samuel Dyer's family, who might observe him reading the pamphlet referred to, think that in that act, not at all adapted to attract special attention, the stream of his future life would be diverged into a channel not at all contemplated either by himself, or any of his friends! And little would any one have thought that in the expression, '*All for Christ and the good of souls,*' would be found a sentiment, if adopted as a motto, at once descriptive, if but modified in the slightest degree, '*All for Christ and the good of* CHINA,' of the desires of his soul, and the labours of his hands! So it was. Such is God's providence. Let no servant of the Lord despair! He makes the affairs of the world and the kingdom of Christ turn on the smallest pivots."

These are pertinent and just remarks. Our late friend was, indeed, a great student of the ways of God. He was well aware that it was characteristic of the Divine government, in the kingdoms both of providence and of grace, from the feeblest means to work out the grandest effects—from the simplest act of the most obscure of beings, to accomplish purposes and ends altogether godlike and "marvellous in our eyes;" but he was of far too humble a spirit ever to think of any work or effort of *his* being honoured with such a widely beneficial issue as that before us; and he could only exclaim, on hearing of it, "How wonderful are the works of God!"

Returning to his epistolary correspondence, we find, about the time that his sermon on Mrs. Mead's death was passing through the press, the following pleasing and instructive letter addressed to his friend Mrs. W.:—

"Islington, 6th July, 1818.

"MY DEAR FRIEND,

"I am sorry that I have occasion to apologise for not answering your kind letter before this; but numerous engagements have occupied my time so fully, that I fear several of my friends will think they have reason to complain. The publication of the discourse occasioned by the death of Mrs. Mead—a service which I would most gladly have avoided, had it not been pressed upon me by the Rev. Mr. Hunt and his congregation—has taken up some of my leisure moments, and various calls to attend sick and dying beds have engrossed the rest. But I am sure you know me too well to suppose that I should willingly neglect one whom I so highly esteem, and with whom I have been for many years upon terms of the sweetest friendship. I rejoice that you find your situation so much more desirable than you anticipated. When our expectations are moderate, in reference to any particular object before us, we generally find them exceeded; whereas, when they are sanguine and high, disappointment and mortification are usually the results.

"I rejoice to hear of the interest that Mr. W. takes in the education of his young folks. When men of business devote their leisure hours to the improvement of the minds of the young immortals committed to their care, it is well indeed. It were devoutly to be wished, that this was more generally the case. That the religious education of his children is a concern of the first importance, no conscientious parent is disposed to deny. All admit the claim of the infant mind to tender and careful cultivation; but, alas! it is too common to leave that important service to others, while to provide for the temporal wants and conveniences of the present life, engrosses the attention of most heads of families. Chiefly concerned about 'what they shall eat, and what they shall drink, and wherewithal they shall be clothed,' the most part suffer the demands of the body to drown the cries of the immortal soul for its congenial nourishment. Sensible objects attract and absorb the attention, while the invisible, though infinitely nobler part, is denied its just regard. Thus thousands reverse the order of things, and make that a *primary*, which ought to be a *secondary*, consideration, and teach their offspring, by their own example, to contradict that excellent rule of the Saviour, 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.' I congratulate you, my dear friend, on the pleasure you must feel, in beholding those so near and dear to you, really concerned to train up their children in the way that they should go—may they see the fruit of their labour in future life!

"It will be, indeed, a high intellectual treat to me to look over the papers of your beloved daughter and my beloved friend, when it will be found mutually convenient after your return. I have often promised myself much pleasure, since you kindly hinted to me the prospect of such an indulgence. You have been, and still are, most graciously dealt with, my dear friend, by the Father of mercies. Your bitters have been remarkably sweetened, and your trials have truly proved blessings in disguise. Trust, then, in the Lord for ever; live upon the fulness of Jesus; and go on your way rejoicing.

"T. L."

The unreserved and simple-hearted manner in which he writes the following letter, induces us to give it to our readers, as being faithfully reflective of his own image. He is here revealed in his true form and feature—the humble, self-distrusting, God-fearing Thomas Lewis. The letter is addressed to a friend, one of his deacons, whose services, in finding supplies for his pulpit during his absence from home, he had often occasion to acknowledge.

"TO R. G. S——, ESQ.

"Lewes, 26th May, 1819.

"MY DEAR FRIEND,

"I had intended to write to you last week, but have been so much occupied here, that I could find no time for it. The good people in the country have little mercy on the ministers they get from London to supply them. When I close my services here, which will be on Monday evening, I shall have preached sixteen times, in the same number of days, besides riding and walking many miles. I am, however, through mercy, much better than when I left home; and have no doubt I shall experience the benefit of the change on my return. I know the tenderness of my friends would induce them to say, 'Spare yourself—it is doing too much.' But I feel that I am doing little or nothing, and the repeated deaths of those engaged in the same work of the Lord admonishes me to do what my hand findeth to do, with my might. I wish I could do more; and, above all, that what I do I could do better. But it is our mercy to know, that the Great Head of the Church regards and requires what a man *has*, and not what he has *not*. All are not called to strike and dazzle; to feed the imagination, and to please the fancy. Some are called to move in the more quiet and obscure paths of life. It is well if we are willing to be little and unknown—to be anything, or nothing, as Infinite Wisdom sees best. To be able to suppress envying and jealousy, in beholding the superior talents committed to others, and to employ those which we possess (thankful for them, however moderate or mean) to the glory of the great and glorious Author—this is no small attainment in the Christian life. I feel I need it more and more.

"I am glad to find the services at home have been so well attended, and the supplies so well received. I can say, most conscientiously, that it is always my aim to secure the best I can. I am a stranger to that petty feeling of which I have heard some speak, that they never like to provide better than themselves, lest it should excite dissatisfaction with their own labours. I have that view of my own infirmity and unworthiness, that there are few of my brethren that I do not esteem more highly than myself, and to whom I see and feel it a privilege to give way. It is only those that know the disadvantages under which I have laboured, that can at all conceive the difficulty and painfulness of my work, and the constant need I have of vigorous application. But hitherto the Lord hath helped me; and though there are seasons, even now, in which unbelief prevails, and my soul is ready to draw back from the work, fearing that I may be occupying the place of one that might be more useful, having had so many seals and tokens for good, I am compelled to go forward, resting on the promise, 'My grace is sufficient for thee.' But I leave this strain, which I find overwhelms me, and has caused many tears while I have penned these lines, to express my gratitude for the kind attention which yourself and my esteemed friends, associated with us in the management of the concerns of Union Chapel, have paid to my comfort and happiness, and my earnest desire that the same peace and harmony, which has so long prevailed, may continue undisturbed—that no root of bitterness may spring up to trouble us; but that we may live in love, and the pleasure of the Lord prosper in our hands."

CHAPTER V.

The following are extracts from what Mr. Lewis entitles a "Journal while at Reading." It is much occupied with recording various visits to his friends, and services in which he there engaged. He spent three weeks on this visit, and appears to have been all the while very diligently employed in his work. In all his journeys from home, he made it a point of conscience to consecrate his days and hours, as far as he could, to the glory of God and the good of his fellow-men. Like the fertilising stream, that makes its progress visible by the verdure and luxuriance of its banks, he endeavoured, on moving from home, to mark every step he took with a blessing from the Lord. Thus impressed, he made every occasional movement from his own place—he laid his plans, performed his duties, and returned home uniformly with a grateful heart. He thus writes:—

"October, 1819.

"*Saturday Evening*, 7 *o'clock*, 9*th Oct.*—Arrived in safety. To the Author of all good be praise.

Called on Mr. Evans, who came down by another coach to supply Salem; accompanied him to the Rev. A. Douglas.

"*Sunday*, 10*th Oct.*—Preached three times; the Chapel well attended, particularly in the evening, when it was crowded. May the blessing of the Master of Assemblies follow the word dispensed; and may it appear, in the light of eternity, that some good was done! Ministers and means are only what God himself is pleased to make them.

"*Monday.*—Called on Mr. H., had some pleasant and interesting conversation on missionary subjects, &c.; also on Mr. F., who really seems to live in heaven while on earth. With a superior and well cultivated mind, he possesses a heart full of love to God and Christ, and lives rejoicing in hope. A more illustrious instance of heavenly mindedness and spirituality I never met with.

"*Tuesday.*—Attended the opening of Ebenezer Chapel, when Mr. Stodhard preached. Evening, met Mr. and Mrs. M., Mr. and Mrs. G., &c.; gave an address to the company and the school—a very pleasant, and, I hope, profitable meeting.

"*Wednesday evening.*—Preached for Mr. Douglas. Mrs. L. tells me that I look as young as I did fifteen years ago, when she used to hear me at Camden Chapel. Thank God for health and strength! I am older, but certainly much stronger, and my constitution better able to undergo fatigue than it was at that period. Bless the Lord, O my soul!

"*Friday evening.*—Gave the exhortation at the prayer meeting.

"*Saturday.*—Dined with Mr. T., who is an intelligent and truly pious man. It is pleasing to find his mind supported by the consolations of religion, under the painful stroke lately inflicted upon him, in the loss of his wife.

"Read through Chalmers' 'Evidences,' and it has filled my soul with joy and gratitude, to think that, while such infidels as Carlisle are putting forth the works of Paine, we have such able advocates for Christianity.

"*Sunday.*—Preached three times.—But, oh, how has my soul been oppressed this day with my ignorance and insufficiency for the work! I fear to leave it, and yet I see and feel myself altogether inadequate to it. Lord, undertake for me! I want to preach Christ with the fervour of a seraph; but, O how cold and senseless is my heart, even when attempting to expatiate on His beauties. I do not preach Him as I ought—it is my pain and grief—Lord! teach me, and help me!

"*Monday.*—Read, the greater part of this day, Dwight's 'Theology;' walked with Mr. W. two hours; conversed upon the Divinity of Christ, the Socinian controversy, &c.

"*Wednesday.*—Went to Pangborne and preached—full attendance, and great attention.

"*Sunday, 24th.*—Much helped in my work to-day, though rather indisposed in body; and I always find that the ailments of the body depress the spirits.

"*Wednesday*, 27*th*.—This day I am forty-two years of age. 'Goodness and mercy have followed me all the days of my life;' and I have every reason to trust in God for the future. Monday following left Reading, having spent there twenty-one days, and preached twenty-one times. Thanks to my Divine Employer for His help!"

Nothing about our friend was more visible to all who were privileged with his acquaintance, than his deep-felt interest in the spread of the Gospel at home and abroad. Knowing it to be the revelation of the only way for a lost world to return to God, he made it the main burden of his prayers, that it might be universally received. And while he devoutly wished this consummation, he did what in him lay to make it the favourite object with all others. He expected every individual Christian to cultivate a missionary spirit, and every church of Christ to have a missionary agency at work within it. To him, occupied with these sentiments, nothing was more gratifying than intelligence of fresh triumphs gained by Christianity, in whatever quarter. On such occasions he "rejoiced as one who had found great spoil;" and in conversation or correspondence with his Christian friends he would call upon them to rejoice with him. These remarks have been suggested more particularly by the following letter, in which it will be seen that he refers, with something like a burst of delight, to the cheering reports that had just come from the South Sea Islands, and to some good things that were then doing at home:—

"TO MRS. S——

"Islington, 4th July, 1820.

"MY DEAR FRIEND,

"I gladly embrace a favourable opportunity of sending you an account of the work of God at Tahiti just received, which has gladdened all our hearts, and constrained us to exclaim, 'What hath God wrought!'

"When you have feasted on the interesting intelligence yourself, let our dear friends the D——s see it; and then as many others as you please. 'It is the Lord's doing, and is truly marvellous in our eyes.' I have in my possession a copy of the first letter printed at Tahiti, and you would be surprised to see how well it is executed. I hope you have seen the account of our Annual Missionary Meeting in May, in the *Evangelical Magazine*. We never had anything equal to it before for interest and impression. The power and glory of the Lord were displayed in a most remarkable manner.

"Nor is there less reason for gratitude and admiration in beholding what is doing at home as well as abroad. At Oxshott, a small hamlet near Claremont, county of Surrey, we laid the foundation-stone of a new School and Chapel, on the 7th of June. The Prince Leopold and the Duchess of Kent both patronize it. You will see an account of it in the coming magazine for August. In Hornsey-lane, too, very near Islington—but where the poor inhabitants have been living, like the heathen, without God in the world—we are going to build another school and place of worship, as soon as we can raise a fund sufficient for the purpose.

"I enclose you a letter from Dr. Townley, who devotes his time, strength, and property to Ireland; and rejoice to say, that our sister country is now aided by two or three societies in *our little village.* O what an honour to be able to help forward, in any humble measure, this great and glorious work—the cause of Him who so loved us as to give Himself for us!"

The accounts from Tahiti, in the year 1820, were certainly of the most gratifying character that had ever reached the ears of the Directors of the Missionary Society. There the labours of their missionaries had been crowned with the happiest success. There the Gospel of Jesus, faithfully and perseveringly preached among a savage and idolatrous people, had proved the wisdom of God and the power of God unto their salvation. The striking phenomenon of "a nation born in a day," seemed to have been produced. Idolatry was completely abolished throughout Tahiti, Eimeo, and other of the adjacent isles. The idols of every description which they had made, each one for himself, were cast to the moles and to the bats. The King had embraced Christianity, and received the ordinance of baptism. The people in every district destroyed the marais and altars of their former foul idolatries, and erected houses for Christian worship in their place. The intelligence to which Mr. Lewis refers in the above letter contained, among other things, reports of the "Opening of the Royal Mission Chapel;" the "Anniversary Meeting of the Missionary Society" in Tahiti; the "Promulgation of the Laws;" and the "Meeting for Missionary Business." On all these occasions, the various services and exercises connected with them were carried on with the utmost cordiality, seriousness, and propriety of manner. "Our spirits," said the missionaries, "are revived, our zeal invigorated, and our determination to spend and be spent in the cause of the Redeemer strengthened."

But while we sympathize with every Christian heart in the joy which such intelligence may well excite, we cannot help turning, with sorrow and indignation, to look for a moment at the deep wrongs which these unoffending, unsuspecting people have since been make to suffer, from the iniquitous and dastardly aggressions of the French upon their liberties and their faith. It is difficult to conceive anything more shamefully cruel than the oppressions under which they have been crushed. The Queen of a few small islands in the seas of the Southern hemisphere, having no political quarrel with any nation upon earth, is forcibly and wantonly driven by a foreign power from her independence and her rights; the priests of a false and corrupt Christianity are obtruded upon her people; and the disinterested missionaries of the Gospel, who first gave them their own language in a written form, who brought civilization and pure religion among them, who, in fine, had, under the sanction and blessing of heaven, made them, of tribes living in barbarism, bloody superstition, and anarchy, a peaceful, well regulated, and religious community—the men who had done all this are, in defiance of all truth and justice, misrepresented, maligned, and maltreated by a people hitherto ranked among the greater and more civilized nations of Europe!

How cruelly must the feelings of those good men have been lacerated, and their hearts how deeply grieved, at the deeds then enacted before them! Like so many ardent cultivators bent on reclaiming a desert land, and clearing and planting a waste howling wilderness, they had spent years of diligent, persevering, self-denying labour in pursuit of their object; and having at last seen their labours rewarded with success—"the desert rejoicing and blossoming as the rose—the fir-tree coming up instead of the thorn, and the myrtle-tree instead of the briar"—how deplorable, how heart-rending to them must it have been to behold their "hedges broken down," the boar out of the wood rushing in and laying waste the fruits of their toil, and "the wild beasts of the fields devouring them!" Such was the distressful position of our brethren at Tahiti, when this outrageous invasion was made upon them!

We cannot, indeed, persuade ourselves that these perpetrators of such lawless deeds are the genuine representatives of the French nation, though some of the Parisian journals of that day degraded themselves by uttering heartless eulogies upon their conduct. However this may be, we hesitate not to say, that they have brought by that conduct a blot and a stain upon their name, that must go down on the pages of history to endless infamy and execration.

But we close our remarks on this subject with thankfully recording that He who is "wonderful in counsel, and excellent in working," has brought much good out of this evil. The Christian population in Tahiti have been tried and found faithful. In the two latest reports made by the Directors of the Missionary Society, we are told that "Pomare (the Queen) continues steadfast in her attachment to Evangelical Protestantism, and consistent in her deportment as a Christian; nor has a single islander been seduced by the sophistries and superstitions of Romanism." And again, "The addition to the Tahitian churches of many youthful converts, has greatly encouraged the hearts of the missionaries; and they continue to rejoice, that not only the members of the churches, but the entire population of the island, have hitherto been unseduced by the sophistries and blandishments of Popery." Yes, God has "built His Church upon a rock, and the gates of hell shall not prevail against it." The word that is gone out of His mouth to the Church He will assuredly keep. "No weapon that is formed against thee shall prosper." But it is for them who are thus opposing Him and oppressing His people to hear and to consider the threatening that is written, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel!"

During this year Mr. Lewis made another visit to Reading, where he spent nearly the whole of October; but the journal he then kept is little more than a register of his preaching engagements, by which his time there seems to have been very densely filled up. At the commencement of the following year we find him thus writing:—

"*14th January*, 1821.—Being confined again by a rheumatic fever from the public services of the sanctuary, I have had the privilege of going through again a part of the life of that eminently devoted servant of Christ, Risdon Darracott, the Star of the West, drawn up by the worthy minister who preaches for me this evening—the Rev. James Bennett. O that I may be able to imbibe some of his spirit, and be found forming and pursuing similar plans of usefulness in the sphere in which the Great Head of the Church hath cast my lot! I desire to be humbled, Father of mercies! before thee on account of my unprofitableness. The review of the past confounds and overwhelms me. What a mere cumberer of the ground I have been! though my vain and deceitful heart suggests, even while I write these lines, that *much* has been done. True, indeed, much *has* been; but it is the Lord's doings, and to Him be all the praise. If spared a little longer, may my time and strength be more eminently devoted to His service and glory! I wish, like Darracott, to call on all the people who attend my ministry, to converse with them respecting the state of their souls. But, alas! though I have often proposed to do so before, and partially accomplished it, how have I been let and hindered by numerous public engagements, Missionary and Bible Committees, &c., &c. These, indeed, are important works, and if some do not conscientiously attend, how can the objects they have in view be carried forward? But I find that such engagements really occupy too large a portion of time, and leave me too little for visiting the flock. This has made me often sigh for a country situation. But, hush! my soul! Our situations are commonly what we ourselves make them; and I might be less useful in another situation, than in the one I at present occupy."

In the midst, however, of his varied feelings, whether anxious or painful, the kind and friendly affections of his heart so far prevailed, that he readily embraced every opportunity to pour them forth. This amiable turn of mind is discoverable in most of his correspondence. A few days after penning the above, we find him indulging a strain of Christian sympathy and friendship evidently flowing from that unfeigned love of the brethren which is a prominent fruit of the Spirit. He thus writes to a friend, who had been for some time under severe affliction:—

TO R. G. S——, ESQ.

"Islington, 19th January, 1821.

"MY DEAR FRIEND,

"It rejoices my heart exceedingly to find that you are so much better; and I trust that our kind, tender, and skilful Physician, who never yet lost a patient, will perfect that which concerneth you. I can truly say that I have never lifted up my heart in prayer for *myself*, when I have not prayed with equal earnestness for *you;* and I trust that prayer has been heard and answered for us both. Ours is not the friendship of a day. It has now been for some years standing, and built upon the best foundation—*religion*. I trust it has been improving and strengthening by our mutual increase of knowledge of each other, and of that precious Saviour who hath made both Jews and Gentiles *one;* and that it will grow and increase, as days, and months, and years roll on (should they be allotted us), till, like a pure, unmixed flame, it burns with heavenly brightness and ardour through eternity; and till we, who have been united by ties of sincere friendship upon earth, unite in singing, 'Unto Him that loved us, and washed us from our sins in His own blood, unto Him be glory and dominion, for ever and ever!' Yes, my dear friend, when we are gathered into His kingdom above, this will assuredly be our song; nor let us forget that, while tribulation is the way to that kingdom, we are not left without our song even here. 'Thy statutes,' says the Psalmist, 'have been my songs in the house of my pilgrimage.' 'This is my comfort in my affliction; for thy word hath guided me.' O, let us ruminate on the Divine word. We may not be able to *do* much, but we can *ponder* and *pray;* and in the sacred Scripture there is a rich and exhaustless store of all the good things the soul requires. Truly may we say,

> ''Tis a broad land of wealth unknown,
>   Where springs of life arise;
> Seeds of immortal bliss are sown,
>   And hidden glory lies.'

"O yes, in the precious Bible we meet with something to suit every case, to solve every doubt, to soothe every sorrow, to raise the drooping head, and to animate faith, hope, and patience. May we love it more warmly, and prize it more highly than hitherto we have done!"

We have before intimated that Mr. Lewis preached frequently at Orange-street Chapel. There his services appear to have been given with peculiarly good acceptance and efficiency; at no place, perhaps, were his occasional labours more signally blessed. Often had he the high satisfaction of receiving grateful testimonies to his usefulness from among the worshippers there; and these testimonies served to cheer without elating him. His mind, naturally of a shrinking and timid cast, gathered from them the liveliest, the sweetest stimulants to perseverance in his sacred work. He accepted them as tokens of good from the Holy Spirit; and under that impression was often enabled, when depressed almost beyond action, to cast off fear, and renew his efforts in the strength of his Lord. A letter from T. Walker, Esq., a manager at Orange-street Chapel, addressed to Mr. Lewis about this time, appears to us to justify these remarks; in illustration of which we present the following extract:—

"TO THE REV. T. LEWIS.

"Piccadilly, 31st August, 1821.

"My dear Friend,

"Some time ago, you will recollect, I spoke to you on the subject of our Communion Sabbaths at Orange-street Chapel, when I pointed out to you the great advantage likely to result from your taking the whole of those services, providing such an arrangement could be made at all compatible with your engagements at Union Chapel. You appeared, at that time, to feel the subject in all its force, and promised me to give it your most serious consideration; and as I find you are now going out of town for several weeks, when it will be high time for me to commence our arrangements for the ensuing year, I take this opportunity of again drawing your attention to the subject.

"I presume you will think it right to consult your managers and more particular friends at Union Chapel; and should you deem it necessary to submit this application to their consideration, I hope, my dear friend, as you are well acquainted with all the circumstances, and can point out their importance with much greater weight than *I* can, that you will use your best influence to effect so desirable a measure.

"I believe there is no one of our supplies whose labours have been so much owned and blessed of the Lord as yours. You know of many seals to your ministry at Orange-street, and of others who are now seriously inquiring the way to Zion; and if we hear of one after another being impressed in a place constituted as ours is, how many may we reasonably hope are brought to a saving acquaintance with Divine things, of which we shall never hear until the great day of the Lord. Further, your frequent and affectionate remonstrance with our people, on turning their backs on the ordinance of the Lord's Supper, has had a happy effect.

Many, as you know, who used to neglect that ordinance, are now regular in their attendance; and I am sure it must have afforded you much sincere pleasure to see a considerable increase of Communicants, and a more general feeling awakened in the Congregation to that important and highly interesting service. This having been principally effected through your instrumentality will, I hope, show to your friends how desirable it is to have your assistance *regularly* on those occasions. You will then become better acquainted with the serious part of our people, and be more identified with them; and, under the Divine blessing, such an arrangement may, and I trust will, lead to the happiest result.

"I am well aware that I am asking what must be a great sacrifice to your own people; but if they knew how much the Lord has blessed your services at Orange-street, and how much you are respected and beloved by our people, I think they would willingly make it, in favour of a Congregation so much attached to you; and who are much less highly favoured than themselves.

"Although I am unknown to your principal friends, will you allow me, my dear Sir, to request you to present my Christian love to them, and say, that it is in the name of many, and on behalf of several hundreds, that I make this request; and that I hope, after viewing the subject in all its bearings, you and they will see its importance, and be inclined to meet our wishes.

"Praying that the Great Head of the Church may continue to bless you, and make you a blessing amongst your own people at Union Chapel, and in your occasional labours elsewhere,

"I remain, my dear friend,
"Yours very truly,
"THOS. WALKER."

We are not in possession of any written reply to Mr. Walker's application; but from a letter addressed soon after by Mr. Lewis to one of his deacons we extract the following passages, which will sufficiently show his own mind on the Orange-street question. We only add, that we believe arrangements were finally made, satisfactory to all the parties concerned.

"Worthing, 11th September, 1821.

"MY DEAR FRIEND,

"I sincerely thank you for your remarks respecting the views of our people in general, with which, I doubt not, you must be fully acquainted; and your own in particular respecting Orange-street. It has always been my desire and aim to meet the wishes of our friends in reference to the apportioning of my labours; and I can by no means wish to be absent from home, *more* than I have been, or even *so much*, if it is not agreeable to them. *They* are my *first* concern; and this I would never lose sight of. But when the Great Head of the

Church has been pleased to bless my labours in other places, it has given that kind of sanction to my occasional absence that I knew not how to refuse the applications made so pressingly and affectionately, lest 'haply I should be found fighting against God.' I by no means wish to act independent of the people of my charge. It has been my invariable practice to act in accordance, as far as conscience would allow, with those associated with me, whom I have regarded as the representatives of the people. And in reference to the subject now under discussion, I wish to throw off the responsibility from myself, and to be guided by the wishes of my flock, which I shall consider as the voice of God. I have certainly thought that my occasional absence afforded the opportunity of putting those in my place whom they would really be pleased to hear, while it relieved myself from that close application which I find so prejudicial to my health. As I believe, however, that 'every man is immortal, till his work be done,' I am ready and willing to spend and be spent in the service of those among whom I have been so evidently called in Providence to labour; and I now leave myself, as it respects future engagements (as I told Mr. Walker I should do, when he proposed calling on you about it), entirely with yourself and the other officers of the Church, believing that, in so doing, I shall best discover the will of the Lord.

"I cannot but be thankful for the preference which my charge give to their own minister, while I can most sincerely affirm that, such is the sense I entertain of my own services and the superiority of my brethren, that I have regarded myself as rather conferring a privilege in employing others to aid me, than opposing the wishes of those whom I am bound by so many ties and bonds to love and serve. If, however, you and our friends say, I must give up this matter, I give it up. I only want to be guided aright.

"T. L."

In further reference to our friend's connexion with Orange-street Chapel we are obliged to a brother minister for the following communication:—

"The Rev. Thos. Lewis was, for many years, a regular and most acceptable supply at Orange-street Chapel. After the death of the Rev. John Townsend, he usually preached and administered the ordinance of the Lord's Supper there, on the second Lord's day morning in the month, besides preaching on other occasions. When, in 1829, it was contemplated to transfer the Chapel into the hands of parties connected with the Establishment, he took an active and decided part in retaining the place. At the risk of offending very old and valued friends he persevered, declaring that private friendships, however valued, must never stand in the way of public principle. The situation in which he was then placed, with respect to Orange-street, was one of extreme delicacy and difficulty; but he blended great firmness and decision with kindness and conciliation.

"In guiding and directing others in this matter he more than once said, 'Do what is right,—never shrink from that; but be very careful with respect to your temper and spirit: and, above all, look upward for Divine guidance. Every good gift, and every perfect gift is from above.'"

Some members of the Church and Congregation afterwards presented him with a copy of Townsend's Chronological Bible, four volumes, bound in russia, as a testimony of their respect and gratitude for his invaluable services. The inscription in the volumes is as follows:—

"PRESENTED BY THE COMMITTEE OF DIRECTION
OF ORANGE-STREET CHAPEL TO THE
REV. THOMAS LEWIS,
TO WHOSE PRUDENT COUNSELS, AND FIRM AND ZEALOUS
EFFORTS ON THEIR BEHALF,
THEY FEEL INDEBTED (UNDER GOD) FOR MUCH OF
THEIR PAST SUCCESS, AND FOR MANY OF
THEIR PRESENT PRIVILEGES.
1831."

Among his loose papers we find an interesting memorandum, under date of October, 1821, to the following effect:—

"Having occasion to visit a popular watering-place in the autumn of last year, I was informed that there was a woman there, in the 108th year of her age, who had been brought to the knowledge of the truth within the last six months. The great age to which she had attained, together with the consideration of several particulars of her history which were related to me, excited my curiosity. I inquired her address, and determined on paying her a visit, that I might ascertain the truth from her own mouth. On entering the house where she lodged, I was met by a neat, elderly woman, of whom I made some inquiries respecting the object of my visit, who confirmed all that I had previously heard. Thus prepared I approached the apartment of the old woman, whom I found to be quite blind, and lying on her bed. 'I understand,' said I, 'that you are of a great age.' 'Yes, Sir,' said she, 'please God to spare me till March next, I shall be 107.' 'And you must have seen much of the world, and experienced much of the patience and goodness of God, in the course of so many years?' 'Yes, Sir, indeed I have; but I never thought anything about it, till within the last few months.' 'Is that possible?' said I. 'Have you lived so many years, and thought nothing about God and a Saviour, till so lately?' 'True it is, Sir,' she replied, 'I thought nothing of Him. I have been a wretched sinner. It is impossible to tell you what a wretch I have been.' She then proceeded to relate some events of her life, which I need not repeat. 'Well, but tell me,' continued I, 'how was the change of views, which you say you have experienced, brought about?' 'O Sir,' said she, 'some ladies came about the Bible Society—I knew nothing of the Bible—I could not read; and so I told them. But one said, "Will you allow me to read to you?" and you know, Sir, I could not refuse. And, dear lady! she came and read to me almost every day; and from her reading and conversation I was brought to see myself a poor, miserable sinner, and that Jesus Christ is the only Saviour suited to such a one as me. I never knew anything about Him till then. I did not know I was so bad before. Indeed, I was living without God in the world. But now, I trust, through grace, I, who was afar off, am brought nigh. I never saw myself to be the guilty, wretched creature I now do. I never knew anything of Jesus Christ as a Saviour, till these ladies came to visit me;—but now, *I hope it is not presumption*, I trust I can look to Him as *my* Saviour, and to heaven as my home!'

"Her knowledge of the Scriptures astonished me, and I could not refrain from exclaiming, as I retired, 'What has God wrought! Is not this a brand plucked from the fire?' Several of my friends visited her at the same time, and were equally astonished with myself. Her tombstone bears the following inscription:—

"'In memory of Phœbe Hassell, who was born at Stepney, in the year 1713. She served for many years as a private soldier in the 5th regiment of foot, in different parts of Europe; and, in the year 1745, fought under the command of the Duke of

Cumberland at the battle of Fontenoy, where she received a bayonet wound in her arm. Her long life, which commenced in the reign of Queen Anne, extended to the reign of George IV., by whose munificence she received comfort and support in her latter years. She died at Brighton, where she had long resided, December 12th, 1821, aged 108.' "

This is a rare specimen of longevity. To few, very few, of our race is it given, in the present degenerate age, to play so lengthened a part on the stage of life. The instance of old Phœbe Hassell is so strikingly rare, that we meet it with a sort of incredulous wonder. That a human existence should be so protracted in the usually frail tabernacle of the flesh, beyond a century of years, savours of the miraculous. But the above comes before us with substantial authenticity, and we are therefore curious to know its history. We naturally think that so long a life must be fruitful of incidents, of fluctuations, and of personal adventures, all of them more or less interesting in the narration. We wish to know what share this individual had in some, at least, of those incidents of her life, and what figure she made in the many adventures through which she must have passed. As we think of a human being, a female, commencing her mortal career at the close of Queen Anne's reign, pursuing it through so many subsequent reigns, nor terminating it till a comparatively recent date, we want to be told something of the temper, the predilections, the habits, of one who could last out and sustain the wear and tear of so long a life. Such a curiosity, we say, is natural—it is justifiable—for the information we want might not only amuse, but edify; lessons of importance on the different phases of humanity, and even on the right conduct of life, under given circumstances, might be gathered from it—but the present is a barren case. Phœbe Hassell was no autobiographer; nor does it appear that any document, beside that of her tombstone, exists respecting her. Her epitaph is her only chronicle. Yet what we know of her last days is suggestive of a grave thought. Her long life, up to a few closing months, had been spent, according to her own confession, in utter ignorance, and consequent neglect, of God and of a Saviour! How distressing to think of a rational, responsible, immortal soul, continuing in the body eighty, ninety, a hundred years, in such a perilous condition—exposed, every moment of the almost countless moments of its long career, to the awful consequences of a reckless disregard of God and eternity! Follow that soul onward till near the time of its flight from the body, and the thought becomes intensely fearful! But how long-suffering and forbearing was the mercy that preserved this poor creature through her lengthened course of ignorance and sin; and how wonderful the grace that visited her, at last, with knowledge, and faith, and the joy of salvation! Such a case, while it offers no encouragement to procrastinate the pursuit of the one thing needful, forbids us to despair of the most advanced veterans of iniquity; and calls on us to ply the use of means, so long as "the lamp of life holds out to burn."

The extracts which follow we think well to present, as exhibiting the very deep interest felt at home and abroad in the progress of the British and Foreign Bible Society, and the different Missionary Societies in England, and at the same time Mr. Lewis' lively and eager manner of communicating the facts, with his thoughts upon them. In a letter to his friend Mrs. S., at Bath, he says:—

"Islington, 8th May, 1822.

"MY DEAR FRIEND,

"Your kind note came safe to hand, and your subscription to the Missionary and Friendly Female Societies have been duly paid. Every year, fresh interest is excited in the missionary cause, and notwithstanding the depressed state of the agricultural interest in the country, the funds of our different Societies have been considerably augmented. The Bible Society continues, of course, to take the lead. What think you of the distribution of *three millions and a half* of copies of the Scriptures? What think you of *one hundred and three thousand* pounds contributed to its funds last year; while the contributions to the Church, the Wesleyan, and the London Missionary Societies, amount to *ninety* *thousand?* These are movements from above! Kings and Emperors are now become the nursing fathers of the Church. In addition to eight hundred roubles subscribed by the Emperor of Russia, to aid our missionary, Mr. Knill, at St. Petersburgh, in the establishment of schools, he has since subscribed *seven thousand* roubles to our Society! Yes, 'the silver and the gold are the Lord's;' and the hearts of men are at His disposal also. The *sum* is not so much to be regarded as the *fact.* Surely, the hand of the Lord is in this! He has done great things *for* us and *by* us, whereof we are glad."

The sentiments expressed in the following letter are so suitably addressed to Christians under affliction, of whatever kind or degree, that we think it cannot fail of being read with pleasure and profit. Our friend speaks here as one who had himself been in the furnace, and knew both its pains and its benefits. He had experienced the power of religion to support, and the faithfulness and compassion of his God to comfort him in the darkest hours through which he was made to pass. Well, therefore, was he furnished unto the good work of imparting consolation and counsel to a suffering brother or sister. And in so doing he fulfilled one great end of his own afflictions. The discipline of the individual Christian is not intended merely for his single benefit. There are purposes beyond himself to which he is bound, as far as in him lies, to make it subservient. What he receives at the hand of his heavenly Father, he will endeavour to turn to account for the general good, especially for that of the household of faith. A pagan philosopher could say, "We are not born for ourselves alone, but for society at large; we ought therefore, each one, to contribute something to the common good." Christian philosophy is not behind in this respect; it studies and stimulates to "whatsoever things are lovely, and whatsoever things are of good report;" and prompts the heart and the hand to do good unto all men. Upon this principle the subject of the present memoir delighted to act. The lessons suggested and the comforts enjoyed under afflictions to which he was not unfrequently subjected, he earnestly commended to others of God's people, to nourish and support their faith, and to encourage their hope. He thus writes to Miss S.:—

"Brighton, 20th September, 1822.

"MY DEAR FRIEND,

"While relieved for a few days from that round of incessant labour which demands my attention at home, I call to remembrance the state of my flock; and I cannot be unmindful of one to whom I have felt a Christian attachment for so many years, and who of late has been called into the furnace of affliction. I say *called*, because your affliction has not been, as is too commonly the case, the fruit of your own doings, but the appointment of Him who yet does not *willingly* afflict or grieve the children of men. And how great is the difference between those afflictions which we bring upon ourselves, and those which are sent by our heavenly Father, who 'knoweth our frame, and remembereth that we are but dust.' He perceives what we require, and sends one wave after another in mercy, not to overwhelm or destroy, but to purify. We are apt to forget that they are 'blessings in disguise.' Yet so they are; and you have not to learn that many have cause to bless Him for all, and *most* for the *severe*.

"In the enjoyment of uninterrupted health, and while all is calm around, the world attracts and allures; and even our relative and social connexions, though innocent in themselves, not unfrequently become our greatest snares. The Father of mercies lays His hand upon us to restrain and to excite. To *restrain* us from the pursuit of forbidden objects; or the indulgence of those which, though lawful, may be found injurious in their tendency and effects to *us*, because of the peculiar cast of our minds, and the native tendency of our hearts. To *excite* to greater watchfulness and circumspection, to a more diligent improvement of the means of grace, to more fervent and importunate prayer, and above all, to a more simple and entire dependence upon Christ, and to the cultivation of that frame of mind which the Apostle enjoyed when he said, 'I have a desire to depart and to be with Christ, which is far better,' than to remain in a world of sin and sorrow. Now such restraints and excitements are most desirable and important objects; and let the means be what they may, however severe, which may have a tendency to promote them, they will then yield the peaceable fruits of righteousness; and we shall have far more reason to sing of mercy than of judgment, and to acknowledge that Jehovah is not only righteous, but kind and tender in all His ways. 'Whom He loveth He chasteneth, and scourgeth every son whom He receiveth;' or, as it is elsewhere written, 'Whom the Lord loveth He correcteth; even as a father the son in whom he delighteth.' Such discipline is therefore a *privilege*—the privilege of children, from which, surely, we would not wish to be excused. His dispensations to accomplish His purposes may sometimes appear to us mysterious—to us who are of yesterday, and know nothing; but His purposes are those of wisdom and mercy—all of them wise, all merciful! In many instances we have seen the end of the Lord, and know this to be the case; and if we see it occasionally *now*, what will be seen when the whole scheme of providence is developed! Ah, then we shall assuredly join in the universal chorus, 'Great and marvellous are thy works, Lord God Almighty! just and true are thy ways, thou King of Saints!' The sun is at this moment, while I write, sinking beneath the horizon;

and I cannot refrain from putting down the ideas which this beautiful object suggests to my mind. It appears to be gradually descending into the ocean—now, it is hidden from my view—I look toward the spot in vain for that bright orb of day, but to-morrow morning it will arise again upon our hemisphere. Though hid from us for a season, it remains the same body of light and heat as it ever has been, since the Creator said, 'Let there be light, and there was light.' Having seen it so often rise and set, we have no doubts upon the point; and yet how often are we sceptical in reference to the bright rising of the glorious Sun of Righteousness upon the soul, which this grand object of nature but faintly represents! Are *His* bright beams withdrawn?—we are ready to conclude, though we have found Him burst, again and again, upon our dark and gloomy minds, that they are withdrawn for ever; and that He will be favourable no more. But surely this is our infirmity, our folly, our sin. Banish the unbelieving suspicion from our breasts—for as certainly as the sun will rise again to-morrow, so surely will Jesus, the glorious Sun of Righteousness, arise upon the disconsolate, but humble, penitent, believing soul, with healing in His beams. To raise us above this propensity to unbelief, and to excite us to a life of faith in the Son of God, afflictions are made to contribute, under the agency of the Holy Spirit; and when they have this salutary and beneficial influence, there is undoubtedly more reason to be thankful than to repine. I trust, my dear friend, that, in this view of your case, you will have cause to praise and bless your heavenly Father; and that the furnace will be found the place of peculiar enjoyment. With the three Hebrews in their furnace, there was one like unto the Son of God; and if He be with *you* in like manner, you will receive no harm, but real, substantial, and lasting benefit."

It will be readily supposed that Mr. Lewis stood high in the estimation of his brethren in general, and more especially of those around him, who knew him best. His friendly readiness to do any religious or benevolent service within his power; his judicious, as well as amiable manner of performing it; above all, the success with which his services were, in most cases, eminently blessed, could not fail to invest him with a sort of magnetic atmosphere that drew to him the hearts of all with whom he lived and acted. Hence the many offices he was called to fill, the duties of which he discharged, for many years, with unremitting attention and uniform approbation. In reference to these offices let it suffice to say that, besides those he held in the institutions appended to his own Church and Congregation, he was Secretary to the "Islington Bible Society," a "Trustee of the Evangelical Magazine," "Secretary to the Associate Fund," and "Chairman of the Examining Committee of the

Missionary Society," his appointment to which last has been noticed in a former part of the memoir. Such being the standing of our worthy friend in the midst of his brethren of the metropolis, we cannot wonder at any mark of distinction they were willing to show him. We accordingly find that it was thought desirable to engage him for one of the more prominent services in the May Meeting of the Missionary Society in London. To such a service he was repeatedly and urgently invited by one and another of the directors, and we have before us a letter, written by the late Dr. Bogue, wherein he follows up the invitation with strong encouragements to comply with their request. Dr. Bogue thus writes:—

"I see no reason, my dear Sir, why you should decline preaching one of the sermons at our anniversary. The application of such men as Mr. Burder and Mr. Townsend, you may consider as the voice of Providence; and I hope you will listen to their request. Though it is a formidable thing to preach before such a congregation as is assembled at these seasons, I doubt not but your great Master will stand by you, and strengthen you to plead the cause of the heathen world in a successful manner.

"Should it please God to spare me till the month of May, I shall be happy to undertake the usual service at Union Chapel.

"D. BOGUE.

"Gosport, 17th December, 1822."

Such, however, was Mr. Lewis' extreme modesty and self-diffidence—such his feeling of unfitness to face the large assemblies expected on those occasions, and to preach before a host of his brethren in the ministry, that he shrunk from the task, and could never be prevailed upon to undertake it.

Being a member of that body of brethren in his own neighbourhood who were united under the title of "Associated Ministers," and who met periodically to deliver lectures on given subjects, he was, on one occasion, appointed to give a lecture on the "Characteristics of the Christian." This he did, with no small degree of approbation on the part of his audience. A number of his friends pressed him to publish the discourse. After some hesitation he felt disposed to comply; but, wishing to make a more ample digest of his views on its various topics, than the limits of a single discourse would permit, he took time for leisurely consideration. He had his mind then also particularly bent on devising some *special* effort in his ministrations for the spiritual benefit of the people of his charge. He wished to bring before them, in as clear, connected, and direct a form as he could, the religion they professed, in all its entireness—in its principles and in its practice; and he thought the subject of this discourse peculiarly adapted to the object he had in view. To present the whole with scriptural sanctions he adopted, for his ground-work, the words of the Apostle Peter, 2nd Epistle, i. 5—7; a passage, he thought, affording him sufficient scope for the lessons and admonitions he wished to inculcate. The subject was accordingly studied afresh, extended to a volume of twelve chapters, and given to the public in 1825.

Of this volume we may be permitted to say, that it was favourably received. Several journals of the day gave it hearty commendation, characterizing it as excellent, both in style and matter, and "calculated, in a very high degree, to serve the interests of pure and undefiled religion."* To this we are much pleased to add what we conceive to be a testimony of the very highest authority, an extract from a letter of the late Dr. J. Pye Smith, to Mr. Lewis, in reference to his book. It had been proposed to publish a small edition of it for the Tract Society's distribution, and the Doctor says:—

"To me, it appears that a book of such important usefulness as the 'Christian Characteristics' should not be out of print in its *present form and size of type*. A small edition would not be *much* cheaper; and it could not be used with comfort by elderly people. I congratulate you, my dear brother, on being the author of a work which appears to me so judicious and faithful, so scriptural and rational, and so eminently calculated for USEFULNESS. May the Spirit of grace own it more and more abundantly!

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* A brother minister in a neighbouring county, writing to him on the subject of his book, says,—"I have read, with much pleasure and profit, your treatise on 'Christian Characteristics.' I think it admirably adapted to general usefulness; and it will, I doubt not, under the blessing of God, be the means of promoting the spirit of true piety in the world. The flattering manner in which it has been already received by the public must be gratifying to your mind; and is a proof that the influence of your labours, beyond your immediate sphere, is considerably enlarged, and that your little book is producing many pleasing effects upon the minds of its readers which *you* cannot estimate, and which it must remain for eternity fully to disclose."

"I am, with cordial affection, truly yours,

"J. PYE SMITH."

In the summer of this year (1825), Mr. Lewis took a trip to the Isle of Wight; from his detail of which, we extract the following passages:—

"On Thursday morning, June 23rd, I left home, with my friend Mr. Procter, for Portsmouth, with a view to spend a few days in the Isle of Wight. The morning was gloomy in town, and threatened rain; but we had no sooner got clear away from the heated atmosphere of the metropolis, than we felt assured of a fine day, with which, indeed, we were favoured.

"The road to Portsmouth is not so interesting for beautiful or romantic scenery as some; but still, there is much of the beauty of nature to be seen, and something to keep up the attention of the traveller, the greater part of the way. The air was fresh, and the haymakers were busily employed in making and carrying that valuable article. The scene was much enlivened with the great orb of day, bursting forth in his meridian splendour from behind a dark cloud, which every now and then concealed him from the view—fine emblem of the shining forth of the glorious Sun of Righteousness on the souls of His people, after His rays have been obscured for a season by their follies and sins—those sad clouds, which always bring darkness over their minds. In ancient prophecy it was predicted of this gracious Redeemer, 'Unto you that fear my name shall the Sun of Righteousness arise with healing in His wings;' and it is matter of rejoicing to the enlightened mind, that He is *now* arising, in all His glorious splendour, upon those 'dark places of the earth, which are full of the habitations of cruelty.' May his benign beams be soon extended over the whole world!

"At other times, as we journeyed, we beheld black clouds of smoke arising from chalk pits, which, had the wind set towards us, would have been very annoying. In this we were reminded of the smoke of that pit which ascendeth for ever and ever, and the miserable condition of those who are consigned to the blackness of darkness for ever; and led to bless God for a good hope through grace of being delivered from that awful state. The fertility of the earth, and the promise of an abundant harvest, reminded us of the fruitfulness of the Church, and the great harvest at the end of the world.

"Our entrance into Portsmouth reminded us of the strong fortifications which were necessary, in former times, to secure our shores from the invasion of a foreign foe. How highly favoured Britain now stands among the nations of the earth; and how happily freed are her people from all fear of aggression from without! We soon embarked on board the steam packet for Ryde, where we arrived in less than an hour, after a most delightful sail, in perfect safety. We found our good friend and hostess, Mrs. P., on the pier, ready to welcome our arrival. I took a warm bath that evening; and after surrounding with our friends the altar of our God, we retired for the night.

"*Friday, June 24th.*—Going to Cowes in a boat we passed the Duke of Buckingham's and Mr. P.'s seats — very fine objects — as we sailed smoothly along. Binstead, with another seat occupied by Mr. Edwards, next engaged our attention. Both are surrounded with trees, and have a pretty appearance, as you sail by them. The Motherbank to the right, with a few ships riding at anchor, and Portsmouth and Gosport in the rear, made the scenery on each side very delightful.

"After a most delightful sail, we arrived at Cowes, and walked to the Castle church and through the town; and having procured some refreshments to take on our return, we again entered our boat, and sailed for Ryde. A squall arose, and we were obliged to reef our mainsail, and take down the others. After a little tossing, and a little rain, we reached our home in safety, reminded of the propriety of that maxim, 'In fair weather prepare for foul,' and of the importance of that admonition, 'Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.'—The morning had been very fine; but, at noon, rain and wind came on, and we were thankful to find ourselves once more on shore.

"*Saturday, June 25th.*—Having to preach for Mr. Guyer to-morrow, while my host and his family were employed in preparing a huge cargo of tracts for distribution, I shut myself up, after dinner, to prepare for the service into which I had been pressed.

"*Sunday, June 26th.*—Preached for Mr. Guyer in the morning, and heard Mr. Griffin, jun., who is a student at Gosport, afternoon and evening. He is a youth of promise. Mr. G.'s chapel is remarkably well attended all day; and here is none of the dissipation too common at other watering-places. The company repair to different places of worship, and all are well attended. Mr. G., of Portsea, sent for me to preach for him on Wednesday or Thursday; but uncertainty as to my movements obliged me to decline.

"*Monday, 27th.*—Got up at six, with a view to prepare for visiting some part of the Island; but rain came on; I therefore sat down to correct proof-sheet of the Associate Fund's Report, &c. After worship and breakfast, the sky assumed a more pleasing appearance; and our kind friend having provided a convenient vehicle, we set off on the following route:—

"Leaving Ryde, and taking an easterly direction, we passed Mr. Simon's seat and gardens, and rode through remarkably fine fields of corn, and beautifully variegated scenery of hill and dale, till we came opposite the seat of Sir Wm. Oglander, on the right of the road. The fields around are richly laden indeed, and constrained us to exclaim, 'The valleys are covered over with corn; they shout for joy, they also sing.' Truly, 'the works of the Lord are great; sought out of all them that have pleasure therein.' 'He is,' indeed, 'wonderful in counsel, and excellent in working.'

"Brading was the next object that engaged our attention. In the churchyard we found the tombstone of 'Little Jane,' which bears the following inscription:—

'Ye who the power of God delight to trace,
And mark with joy each monument of grace,
Tread lightly o'er this grave, as you explore
"The short and simple annals of the poor."
A child reposes underneath the sod;
A child to many dear, and dear to God!
Rejoice; yet shed the sympathetic tear,—
JANE, the young cottager, lies buried here!
15 years of age, 1799.'

"We next stopped at Shanklin Chine, so finely described by Mr. Richmond, in his book entitled

'The Dairyman's Daughter.' We descended, with great caution, the steps cut out of the rock, and those supplied by art; then, after taking our station on the beach, and looking up the vast opening of rocks, covered with beautiful foliage on every hand, we proceeded to walk up the left side to the waterfall. The rugged aspect of this Chine is softened by beautiful foliage on each side; and trees and shrubs hanging over the top, form a most romantic appearance. The roads are cut out of the rock, in various winding directions; and while you get a peep of the blue sky above, there is a small stream running at your feet. It is, upon the whole, one of the most curious and romantic spots in nature that I ever saw.

"We arrived at our home in safety, about seven, after a most delightful day in every respect, took tea, and went to the prayer meeting. We concluded the evening as usual with prayer, and a song of praise to Him, who had carried us out, and brought us home in safety, and illustrious specimens of whose wonder-working power we had been permitted to behold.

"*Tuesday*, 28*th*.—Set off at nine, by coach, to Newport; passed through Wootton-bridge, a small village, through which an arm of the sea runs, and reached Newport, a distance of seven miles from Ryde, at ten. I called on Mrs. Corrie, the mother of Mrs. Pitman, who is lately gone to the Society Islands. I there met with Mr. P.'s brother, who kindly accompanied me to Carisbrook castle. Returning from thence, I engaged a chaise, and set off to Arreton, to visit the Dairyman's Daughter's grave; after which I got back to Newport to tea.

"The road to Newport is excellent, and the cottages are neat and clean, the fronts adorned with woodbine, ivy, roses, &c., and the gardens kept in good order and well stocked. At the end of Wootton is Ferne Hill, a curious Gothic structure erected by the late Lord Bolton, Governor of the Island. On entering Newport from Ryde you get a fine commanding view of the town; the barracks and hospital to the right, and Carisbrook church and castle to the left.

"Carisbrook castle stands on a commanding eminence, to which you ascend by a winding road overlooking a pleasant vale. The prospects from this elevation are grand indeed. You get a view of the whole island and the surrounding sea. At the foot, the village of Carisbrook appears; and you have also in sight the town of Newport, the barracks, the Medina, the west channel, the New Forest, and Portsdown.

"From Newport I proceeded to the village of Arreton, and went to the churchyard, where I took down the following lines:—

'TO THE MEMORY OF ELIZABETH WALBRIDGE,
'THE DAIRYMAN'S DAUGHTER,
'*Who died* 30*th May*, 1801, *aged* 31 *years.*

"She being dead yet speaketh."

'Stranger! if e'er by chance or feeling led,
Upon this hallowed turf thy footsteps tread,
Turn from the contemplation of this sod,
And think on her whose spirit rests with God.
Lowly her lot on earth; but He who bore
Pledges of grace and blessings to the poor,
Gave her His truth and faithfulness, to prove
The choicest treasures of His boundless love—
Faith, that expelled affliction's darkest gloom;
Hope, that could cheer the passage to the tomb;
Peace, that not hell's dark legions could destroy;
And Love, that filled the soul with heavenly joy.
Death of his sting disarmed, she knew no fear,
But tasted heaven, e'en while she lingered here!
Oh, happy saint! May we like thee be blest;
In life be faithful, and in death find rest!'

"I returned from the village of Arreton over the Downs, and, getting into the main road, I was soon overtaken by the coach, which conveyed me safe to Ryde.

"*Wednesday*, 29*th.*—Rose at six, and having noted down the scenes and adventures of the past day, proceeded to arrange for my departure by the steam packet to Portsmouth in the evening, intending to go by way of Worthing home. Called upon Mr. Guyer and other friends, and walked to

Binstead. The walk is rural, and the church and cottages pleasantly situated.

"Having taken leave of my good friends, with many thanks for their kindness and hospitality, I entered on board the steam packet at five, and reached Portsmouth in less than an hour. Went and secured my place for the morning, and then walked round some parts of the fortifications. Perceiving people flocking to a place of worship, I followed, and heard an excellent sermon from the Methodist preacher, Mr. Collier; returned to the George Inn, took tea, and retired to rest in good time, to be ready for the morning.

"*Thursday.*—Rose at six, breakfasted at the George; and set off at eight, by coach, through Havant, Emsworth, Chichester, Arundel, Worthing, and Shoreham, to Brighton. This ride is certainly far superior to the Portsmouth road from London, and the expense very little more. Approaching the city of Chichester, the cathedral, a fine building, with its spire 300 feet high, first arrests your attention. Chichester is a neat, well-built town, consisting of four principal streets, branching off opposite each other from a cross which stands in the centre. Leaving C—— you pass Goodwood, the beautiful seat of the Duke of Richmond, on the left, which is embosomed in a fine wood. A little beyond this enchanting spot is Evetham, the occasional residence of Mr. Huskisson, M.P.; formerly also the residence of Hayley, who wrote the 'Life of

Cowper.' Next to this is the seat of Lady Newburgh, a fine object from the road. It stands in the rear of a goodly-looking grove of trees. Bognor lies on the right. A little beyond Lady N.'s is a handsome house belonging to Mr. Read Kemp, M.P. for Arundel, called Dale Park, formerly the residence of Sir Geo. Thomas, whom I once visited with my friend Mr. T. Plummer. Arundel castle appears to great advantage on the Worthing side, rising up the hill. It is indeed a fine object to engage the attention of the traveller. At the entrance is a school-house built by the late Duke of Norfolk.

"Arrived at Worthing about two, called on a few friends, and proceeded by the Southampton coach to Brighton. Next morning set off for home, where I arrived in safety, under the kind providence of God, in the evening."

Mr. Lewis, as we have already seen, was not, at any time, unwilling to serve a good cause abroad, whenever he thought it of sufficient importance to justify his absence from home. But that home was ever to him the centre of attraction. No pastor could be more closely wedded to his Church, no shepherd more affectionately attached to his flock, than was he to his charge at Union Chapel. Wherever he travelled, wherever he occasionally ministered, his thoughts would still revert to his own sanctuary, and to the dwellings of the dear people that worshipped there. They were ever on his mind; they lay near his heart; and not collectively only, but in many individual cases, they shared in his private devotions. His physical and his mental powers were laid out in their service; toils and cares he patiently, he cheerfully endured, to relieve their anxieties, to soothe their sorrows, and restore them to peace and comfort. Truly could he adopt the language of the Apostle, and say before them, "I preach not myself, but Christ Jesus; and *your servant* for Jesus' sake." In the spirit of this character he thus warmly and pleasingly expresses himself:—

"14*th August*, 1826.—Commenced again this week my pastoral visitations. On Tuesday and Wednesday, called upon and prayed with *thirty*. This I invariably find my most delightful and profitable employment. It does one good to see how glad the people are to see their minister; and how freely, for the most part, they converse on the state of their souls, their families, &c. May the great Head of the Church deign to smile upon and bless these feeble efforts, and make them truly useful!

"I have been too much occupied, of late, in preaching at anniversaries for schools and other occasions. Much time has also been taken up in journeying to Ealing, Crouch End, Newport Pagnel, Barnet, Stoney Stratford, Coventry, and the Isle of Wight, with my excellent friend Dr. Henry, from America. I feel as though these engagements have taken me away too much from my flock. I hope *now* to remain closely at home, excepting a trip I may yet have to ta keto Manchester and Godsfield. Certainly I am never so happy as when going among my flock, and 'the Lord has done great things for us, whereof I am glad!'"

The late Dr. T. C. Henry, of Charleston, South Carolina, to whom he has here alluded, is known as the author of "Letters to a Friend on the Subjects of Conversion and Salvation;" a work of singular power and searching earnestness. It was published in London, in 1829, with a preface by Dr. J. Pye Smith, and an "Account of the Character and Dying Moments of the Author," by Mr. Lewis, to whom the publication was dedicated. Dr. Henry had been introduced to our friend, on his visit to London in 1826, by his old acquaintance, Dr. Codman, of New England. He found in Dr. Henry a delightful and edifying companion; and at his request accompanied him in the summer of that year, with another Christian friend, to the Isle of Wight. The Doctor's desire to visit that island, Mr. Lewis tells us, "had been excited chiefly by the fame which the history of the 'Dairyman's Daughter,' who lived and died there, had acquired in America." He speaks of his companion on this occasion in such glowing terms of admiration and delight, that we cannot resist the inclination to quote a few sentences from his narrative.

"In our constant intercourse," he says, "during this tour, we had frequent occasion to admire the heavenly and devotional frame of his mind, his warm attachment to the service of his Lord and Master, and his zealous efforts to promote His glory. No seasonable opportunity of dropping a word for Him in whose service he was engaged, was suffered to escape; so that whether we walked or rode by the way, conversed with friends or strangers, or sat still in the house, it was evident that he had one object in view—to be about his Master's business in promoting the good of souls.

"He was delighted with the beautiful and romantic scenery of the Island, forming, as he would often observe, a contrast with the bold and rugged exhibitions of nature in his own land. But he was one of so heavenly a mind, that he always 'looked through nature up to nature's God;' and was never diverted from his main concern. He saw God in all, and aimed at making everything around, and everything that occurred, tell to some account for the best interests of men. He watched for opportunities of usefulness; and once and again did my friend and I mark the anxiety imprinted on the countenance, and the tears trickling down the cheeks of those whom he would accost upon the road, and with whom he would stop and speak on the state of their souls, and their meetness for another world. He was indeed 'instant in season and out of season,' never losing sight of the duties of his office; and there is reason to hope, that his public ministrations in these parts have left impressions which will not be speedily effaced."

In this man of God Mr. Lewis seems to have met with one after his own heart. Each of them a devoted servant of the Most High, their souls melted into one; and their thoughts, their discourse, their doings, aimed at one and the same end—the glory of their God, and the salvation of their fellow-men. It was, however, the will of heaven that this truly Christian and brotherly union should, for the present life, be speedily dissolved. Dr. Henry left England with renovated health, but in October of the following year, he was taken home to his everlasting rest, at the early age of thirty-seven, "leaving a widow and three children to lament the loss of such a husband and father as few ever had to lose."

Mr. Lewis, modest and unpresuming as we have described him, was yet very widely known. Though far from seeking notoriety, he had been brought by Providence to share largely in the counsels and operations of the noblest Societies in the world. His official connexion with the Missionary, the Bible, the Tract, and other great and influential Societies, identified him, throughout the greatest part of Christendom, with whatever was godly or friendly to the interests of humanity. His name, therefore, was familiar to many good and highly-respectable individuals abroad, as well as at home. Hence his correspondence became extensive, embracing his ministerial brethren, missionaries, and friends in America, Africa, the South Seas, Russia, India, and China. He had frequent correspondence with his old friend, Dr. Codman, of New England, who preached his first sermon in Highbury Grove; and also with Dr. Henry, whose name and character have just been brought before the reader. Our friend, however, not having leisure to take copies of his letters to his numerous correspondents, has, we regret to say, left us no specimens to exhibit. A correspondence in which he was known to take much pleasure, and which he maintained for many years, was that with his children and grandchildren, on religious subjects; and also with the younger members of his Church, with whom, indeed, he continued to carry it on, after they had become heads of families, or had removed from the neighbourhood. "It has long been my opinion," (we quote his own words,) "that more may be done by a letter which can be quietly read and pondered, than by any other means. I have, therefore, written many letters in this way, as much from principle as taste, 'to stir up' the minds of my friends 'by way of remembrance,' or to give such counsel as the case seemed to demand."

In expressing the above as his opinion he did not, by any means, intend to commend the epistolary correspondence of a minister with members of his church, or other individuals, as superseding, or as preferable to, pastoral visitation. His own habitual practice was sufficient evidence to the contrary. His meaning could only be that, exclusive of pastoral visits and personal conversation, he knew of no other means so likely to make good impressions on the minds, especially of the young, and to nourish and perpetuate those impressions, as a *religious correspondence*, kindly and judiciously carried on. Many a pious and affectionate pastor, who has given any portion of his time and attention to this practice, has, we are sure, not only found it sweet to his own spiritual taste, but known it to have proved incalculably beneficial to the souls of his correspondents. His letters have come to them, it may be, on *special* occasions, with *special* blessings—resolving cases of conscience, removing doubts and fears, counselling in difficulties, warning from danger, encouraging the believing but timid Christian; or, in their times of affliction, "binding up the broken-hearted; giving them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." So was it with the worthy subject of this memoir, and his much-loved correspondents. His pen was happily made the instrument of conveying comfort, peace, and gladness, to the heart of many a mourning brother and sister in the Lord.

CHAPTER VI.

On the 27th October, 1827, Mr. Lewis completed the fiftieth year of his age; a period of life which no man of serious thoughtfulness lives to see, and willingly neglects a grateful recognition of Divine preservation. Not unfrequently, too, it is considered a period, especially in favourable circumstances, for friendly congratulations. The man who has safely and happily reached it, may be justly felicitated on having so far made the voyage of life, while he has undoubtedly passed by not a few who set out long after him, but whose lot it was to encounter storms and tempests in which they have perished. His exemption from, or deliverance out of these, with other tokens of Heaven's protection, may well excite most grateful emotions in his heart, and lead him to exclaim, "Having obtained help of God, I continue to this day!"

The kind and liberal feeling of Mr. Lewis' people towards him on this occasion, was pleasingly testified by presenting him with a handsome copy of "Scott's Commentary on the Sacred Scriptures," bearing the following inscription:—

"Scott's excellent Commentary upon the inspired Volume is presented to the REV. THOMAS LEWIS, by a few members of his Church, upon his completing the fiftieth year of his age, and the thirty-second of his ministry. These friends present it also as a humble tribute of their most unfeigned respect and affectionate attachment; and they earnestly pray, that those sacred truths and consolations of the Gospel, which he has so long been the honoured instrument of conveying to others, may, through the same holy influence, be returned with tenfold blessings to his own soul.

"Islington, 1st January, 1828."

Among the institutions connected with his Church at Union Chapel, was one which Mr. Lewis called his "Class of Catechumens." It consisted of little children, whose religious feelings in general, and acquaintance with Scripture in particular, he laboured to promote. It is known to many that, in not a few instances, he was permitted to see the growth, and even to reap the harvest of what he had sown in this humble seminary. One case of no common interest we must bring to the knowledge, or recollection, of our readers. Some time in the year 1820, a lady brought to the Catechetical Class her little niece, Jane E. J. Taylor, a child of five years of age. This young pupil manifested a wonderful aptitude to learn, a devout attention to the instructions given, and a cordial liking to all the exercises of the class. She was punctual in her attendance, brought happy answers to the appointed question of the day, and was to all her class-mates an example for imitation in every desirable respect. But how short-lived, how evanescent, do we often find the objects of our fondest delight! The anxious cultivator of this seminary was soon required to surrender this young plant, budding and blooming as it was, to Him who gave it. Little Jane, while growing in knowledge, in faith, and in love to her God and Saviour, was, in a few years, seized with a mortal illness, which she bore with the patience and heavenly aspirations of a matured Christian, for five months and a half, when "an entrance was ministered to her abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

The case of this dear child seemed to present so many points of deeply gratifying interest, and to be so well fitted to attract and instruct the young mind, that Mr. Lewis and her own friends thought it good to collect the materials, and put them to the press. Accordingly the narrative came out, in the form of a small book, early in the year 1830, entitled, "Little Jane: a Memoir of Jane E. J. Taylor, who died in the fourteenth year of her age. By T. Lewis, of Islington." Many were the testimonies to its usefulness which our friend received, soon after its publication. We beg the attention of our readers to two of these, not because they are the most striking, but because their brevity best suits them to our present purpose. One friend writes to Mr. Lewis as follows :—

"Canonbury, March 6th, 1830.

"REV. AND DEAR SIR,

"Knowing the deep interest you take in the spiritual welfare of the rising generation, I am certain you will be gratified in being informed that your beautiful memoir of 'Little Jane' has been blest to the conversion of one of the boys in Rev. Mr. Stratten's Sunday school. The boy had been afflicted some time, but manifested no concern about his soul until this little book was put into his hands; and, as he read, the Spirit opened his mind, and applied it to his heart. He felt the necessity and importance of personal religion, and is now triumphing in the riches of Divine grace.

"That it may be blessed to very many, is the earnest prayer of,

"Dear Sir, yours very affectionately,
"T. K."

From the letter of another we quote a portion, in which he says:—

"As I know you rejoice with the angels of God over sinners repenting and turning to their Saviour, let me hasten to tell you that, in two instances in my small circle, I have heard of the account of 'Little Jane' having proved a great blessing. To a young man in trade it has been the means of making him first think to purpose. The other case is that of a young lady, just Jane's age. She was well in January last, and went to school; rapid consumption has come on, and now she waits her change. Your little book was taken to her by her schoolmistress; she read it—wept over it—prayed to God—compared her state with that of dear little Jane—and would not part with the book night nor day. It seems her delight and comfort, support and directory!

"April 5th, 1830."

These communications tended much to refresh and support Mr. L.'s mind under the labours in which he was daily employed. Naturally disposed of himself to think meanly of any effort of his own, he needed encouragement; and there came these testimonies, divinely ordered, to tell him that his "labours were not in vain in the Lord." He gave God the glory; and with fresh alacrity devoted himself to His service. Much as he rejoiced in being assured of any good effected by his instrumentality, he saw in it only the sovereignty and the grace of the Holy Spirit in using whatever means He pleased to accomplish His own work. He adored that sovereignty, and gratefully acknowledged the unmerited honour of having the seal of Heaven stamped upon any labour of his.

In addition to such communications as we have just been noticing, he was, on repeated occasions, favoured with letters from his spiritual children, expressive of their obligations and their cordial attachment to his ministry. Some of these came in the form of presents, as memorials of their Christian regard, and the esteem in which they held his person and character. One which he received from a highly respectable lady consisted of some excellent books, with the following inscription:—

"TO THE REV. T. LEWIS.

"This small tribute of grateful remembrance is accompanied with the sincere hope and prayer, that many immortal beings may experience, under his faithful ministry, the same inestimable benefit, which, four-and-twenty years ago, was imparted freely, through that means (by the mercy of God), to his ever-obliged and affectionate friend and daughter in the faith,

"Feb. 18th, 1831." "S. H."

A grateful and devout recognition of God's dealings with him in his individual, his official, and his domestic relations, was a beautiful trait in the character of our friend. He seemed to live under a constant sensibility of accumulated obligations to Divine goodness; and his full heart would often overflow with responsive expressions of thankful acknowledgment. This will be seen pleasingly illustrated in the following passage, where, as if from an eminence to which the ever-repeated bounties of his heavenly Father had raised him, he surveys the blessings of his entire condition, and for some moments indulges a happy frame of mind in what he entitles "A meditation on my birthday:"—

"October 27, 1831.

"Still spared in the land of the living, and not cut down as a cumberer of the ground, which I justly might have been. Four-and-fifty years have I been permitted to sojourn here; and oh! how have goodness and mercy followed me all the days of my life! What personal and relative mercies have I to recount! Seven children have been given me; but two are not. Two daughters married, and, I hope, comfortably; each have now two children; may they live before God, and be devoted to His service and glory.

"In what different circumstances might I have been placed! I have abundant reason to sing of the mercy of my God. Fifty and four years He has led me and fed me. How is it that I am not the subject of deep affliction? How is it that I have been called to the ministry? How is it that I have been placed in such an important sphere of labour—a situation for which I possess so few qualifications? How is it that the work of the Lord has been prospering among us—that so many souls have been converted—so many edified—so many attached to such an unworthy individual as I am; and so many expressions of kindness shown me? Not unto me—no, no—not unto me—I write it with my whole heart, deeply sensible of its truth—not unto me—weak, unworthy me—but unto *thy* name be all the glory! May my spared life be more abundantly devoted to thy service, and more uniformly show forth thy praise! Oh! to be more spiritual, more lively, more zealous, more active, more prayerful, more watchful, more meet for my Master's work, while I am spared to be engaged in it; and for my departure hence, to be no more seen! Lord, keep me! restrain me from evil; preserve me for good! Uphold me, guide me, and work in me both to will and to do, of thy good pleasure! Amen, and amen!

"I had intended to be present at the re-opening of Tottenham Court Chapel, founded by the immortal Whitefield; but the rain has prevented me. I am besides rather unwell; and have been obliged to have recourse to medicine. I have been employing myself, therefore, in preparation for sanctuary service; to meet my Bible class; and to preach in the evening. May the Lord bless my dear young people; and crown with success my feeble efforts to do them good; and to His name shall be the glory!"

In the spring of the following year his health was so much impaired, through unremitted labour in the fulfilment of his various duties, that he was prevailed on to withdraw into the country for a season, in quest of relaxation and recovery. His people, on this occasion, expressed their regard for their minister with a peculiarity of tenderness that deserves our notice. Knowing how apt he was, from the kindness of his nature, to yield to the wishes of his brethren to preach for them, even when on a retreat for the recovery of his health, they fell on a device to shut him up from all such labour during his then absence from them. A number of them came together, and drew up a short memorial to which they begged and obtained his signature. Its perusal can hardly fail to excite a feeling of sympathy with these good people, and to bring on the countenance a smile of pleasure at perceiving their anxiety to guard their beloved pastor from all possible harm, and to protect him even against himself. The memorial is to this effect:—

"The Congregation at Union Chapel, Islington, being obliged to part with their beloved pastor, the Rev. T. Lewis, for a time, to renovate his health, are anxious he should have the benefit of entire cessation from public speaking. Some of them, to ensure this object, have begged his signature to this paper, as a pledge that he holds himself bound to them to refuse all the kind wishes of his brethren to preach for them, or address their people.

"Signed in compliance,
"T. Lewis."

"March 31st, 1832."

In pursuit of the object in view he visited Derby, whence he addressed a letter to Mrs. Lewis, of which the following is an extract:—

"Derby, April 5th, 1832.

"My journey hither was remarkably pleasant.

The sun shone out brilliantly, without a cloud all day; and my companions were of a kind that I could converse freely with, on topics superior to those which commonly engage attention on a journey, and especially with strangers on a coach. 'It is seldom,' said an aged female, when we parted, 'that we hear such edifying discourse.' My conversing companion was a good man from Paddington. He was going to Loughborough, in quest of a minister, to supply a Chapel which he has himself built, not far from Mr. Stratten's, who showed his good-will towards the new erection by preaching at the opening.

"I had thought of going on to Manchester on Saturday; but my friends wish me to stay a little longer with them; and perhaps I shall be prevailed upon to do so. I shall be glad, however, to receive a letter from you at Manchester, early in the week, as I shall probably go there on Monday."

Having gone to Manchester, as he had anticipated, he thence despatched a letter to his friend Miss M., from which we quote the following passages:—

"Hart Hill, Manchester, April 12th, 1832.

"You express a wish to receive a few lines from me. I most cheerfully hasten to comply with your request. As it respects myself, though favoured with fine weather, I know not that I am any better. It has been cold and searching; and for two days

I was laid aside at Derby, with the lumbago. From this, however, I am happily recovered; and, if the weather becomes warmer, I hope I may derive benefit. It was not *my* wish to leave home; and though my friends are very kind, and do all they can to make me comfortable, I am never so happy as when about my Master's work *at home*. In the present instance I have followed advice, and yielded to the conviction that it was right to do so, for the benefit of my charge, as well as of my own health; and now I desire to leave myself and them with a faithful, covenant-keeping God, who 'knoweth our frame, who remembereth that we are dust;' and who 'does not afflict willingly, or grieve the children of men.' Such temporary separations may be useful to both minister and people, reminding us of another separation, which must take place at death, and exciting us to watch and pray that the separation be not final and everlasting. Oh! we live in a world of snares, and of dangers; and we are only safe as we are kept by the power of Jehovah, and upheld by His Almighty arm. It is no small mercy to be made sensible of our own weakness and insufficiency; it is a greater still to know where our strength lies, and to have faith to apply for it. Thanks be to our heavenly Father, who has said, 'Fear not; I am with thee; be not dismayed, I am thy God. I will strengthen thee; I will uphold thee!' And thanks be to the precious Redeemer, that what He said to the Apostle He says to us, 'My grace is sufficient for thee; my strength shall be made perfect in thy weakness.' This is enough. We may, and *must* have our peculiar trials. We may have our bodily afflictions, severe and protracted; and our conflicts, manifold and great; but 'greater is He that is for us, than all that are against us.' It is only when we forget the Lord our Maker and our Redeemer, the Holy One of Israel, that we sink into despondency, and give way to fear. But, why forget—why neglect to think of Him who is all-sufficient, and who 'sticketh closer than a brother,' and invites us to cast all our care, and our every burden upon Him? Surely, we have every motive and inducement to say with the Psalmist, 'What time I am afraid, I will trust in God.' All human help may fail, but the help of Omnipotence cannot. Let us therefore trust, and not be afraid; for 'in the Lord Jehovah is everlasting strength.'"

During his stay at Manchester, he also penned, and sent up, a pastoral address, to be read to his Church and Congregation at their meeting for prayer. It is so genuine a transcript of his paternal yearnings for the spiritual welfare of his flock; so expressive of the apostolic spirit—of one "travailing in birth again until Christ be formed in them;" and brings out so much of the man's heart, as a minister and pastor, that we feel assured we shall not a little gratify all our readers who knew him by placing it before them. It is to this effect:—

"*A brief Address to the Members of the Church and other friends usually assembling for Prayer in Union Chapel, Islington, on Saturday evening.*

"MY DEARLY BELOVED IN THE LORD,

"Grace, mercy, and peace from God our Father and from the Lord Jesus Christ be multiplied unto you. I thank my God on every remembrance of you in my prayers, making request with joy, for your fellowship in the Gospel, from the first even until now. Thanks be to the Father of mercies and God of all grace and consolation for what He is doing amongst you, and for what He has promised to do. He is 'wonderful in counsel and excellent in working;' and in reviewing His dealings with you as a Church and people, as well as individuals, you must be constrained to acknowledge that goodness and mercy have followed you all your days. Yes, He has done great things for you, whereof it behoves you to be glad; and to call upon your souls, and all that is within you, to bless and praise His holy name.

"How wonderful are the volitions of the human mind! how quick is thought, and how soon transferred from one object to another! While permitted to gaze with astonishment and admiration on the works of God in creation; and while endeavouring to 'rise through nature up to nature's God,' in delightful communion, my thoughts were suddenly arrested, and carried back to the much-loved village I had recently left, and to the beloved circle of friends endeared to me by the tenderest ties. I thought of home, of my *family*, and of my *flock;* and having felt it imperative upon me to converse by writing with the *former*, I considered it also my duty and privilege to attempt to do likewise with *you*, my beloved friends.—Yes, in this season of absence from you, and the usual duties of my office when at home, and which nothing but absolute necessity could have induced me to relinquish at this time, my thoughts have often transported me to the sanctuary, where I have been accustomed, for many years, to meet you, on the Sabbath, and on the week-day evenings, when we usually come together. I have been present with you in spirit, joying and beholding your order and the fervency of your prayers for me, for yourselves, and for the prosperity of the Redeemer's cause throughout the world.

"It is now one of those seasons; and while you are, I doubt not, remembering me in your petitions, I am thinking of *you*, and desiring the best of blessings to be bestowed upon you by the Giver of every good and perfect gift. I have been endeavouring also, while bearing you in my affectionate remembrance, and pleading for you at the throne of heavenly grace, to call to mind the subjects to which your attention has been directed from time to time, and whether I could really say with the Apostle 'I am clear of the blood of all men.' Thus musing, I do indeed perceive much cause for deep humiliation and abasement before my God. I have been an unprofitable servant; and yet He knows (I dare venture to appeal to Him) that my desire and aim have been to commend myself to every man's conscience in the sight of God; and to teach every one, and warn every one, in all wisdom, so that 'I might present every one perfect in Christ Jesus.'

"In reviewing the all-important and soul-stirring topics which have been successively brought before you, I am led to mourn over the little fruit that appears to have followed their ministration. They were selected with prayer for Divine guidance, and the unction of the Holy Spirit was invoked to accompany them; but, alas! we have to lament our unfruitfulness, and the little real good that seems to be doing amongst us. I would not be unmindful of, or ungrateful for, those tokens of mercy with which we have been occasionally favoured; but oh! how is it that they are not more frequent—more common? Why are they occasional? Is the Spirit of the Lord restrained? Certainly not. How is it, then, that we have so few conversions to God, and that so many amongst us are found cold and formal, lukewarm and worldly? I know that the real state of religion is not to be judged of by numbers flocking to the sanctuary, nor by great excitement when there; all this may be, and yet vital godliness may be at a very low ebb. It is the

Spirit that quickeneth; and when He is poured from on high, the principle of life is infused into the dead in trespasses and sins; formalists, and those who are at ease in Zion, are roused to salutary alarm, and the children of the kingdom stimulated to more rapid attainments in meetness for their heavenly home. But while we trace the application of the benefits of Christ's redemption to the Holy Spirit, are we found so much in earnest in imploring His influence as we ought to be? We pray, indeed, for the outpouring of the Spirit, and a revival of pure and undefiled religion amongst us, knowing that God has promised to give His Holy Spirit to them that ask Him. But is it not to be feared, that we often ask amiss; not in the exercise of faith, not with that holy fervour and importunity which distinguished the primitive Christians, and which ought to be found in our approaches to the heavenly throne? Oh! that we may be stirred up to call more earnestly upon Jehovah's name! to take Him at His word; and, like the patriarch of old, determine not to let Him go without a blessing!

"Then, again, are there not with us, even with us, sins against the Lord? Are there not with us innumerable sins of *omission*, even if we are preserved from sins of *commission?* Yes, truly, 'if any say they have no sin, they deceive themselves, and the truth is not in them.' We need continual application to the fountain opened for sin; and it is indeed our mercy to know that 'the blood of

Jesus Christ cleanseth from all sin.' Are there not amongst us those who are too much at ease in Zion, settled upon their lees, and crying 'Peace! peace!' when there is no peace—trusting to a sound creed and an external profession, while their hearts are unrenewed by grace? Are there not those whose tempers and dispositions bear no resemblance to the meek and lowly Jesus; though they bear His name, and profess to follow His example? Oh, beloved friends! allow your minister to appeal again to your consciences, as he has repeatedly done before; and to call upon you to examine and know your ownselves; and to entreat the Lord to 'search you, and try you, and to see if there be any wicked way in you, and lead you in the way everlasting!' Again, are there not certain persons who, though they have attended the Gospel ministry for years, remain in a state of awful ignorance and insensibility—who come as the people, and sit as the people of God, but whose hearts go after their covetousness? And have we not neglected to make these characters the special subjects of prayer on these occasions? Have we not been too *general* in our petitions? It is to be feared that this has been the case. Let it be so no longer; let us think of those who meet with us on the Sabbath, both young and old; and may a holy unction be poured upon us from on high, and our prayers be graciously answered to our own comfort and Jehovah's praise!

"The young amongst us have had no small share of my attention; and I rejoice to know that it has not been altogether in vain. Many have been brought to a knowledge of the truth who have joined the Church, and who are a comfort to me. I trust they will be followed by many more. I long to see all the members of *my own family*, and the members of all *your families*, enrolled amongst the members of Christ's mystical body, that we may meet as unbroken families in our heavenly Father's house. The Lord grant this desire of my heart!

"I regret that extreme debility constrained me to suspend the Bible class for a season. I hope, however, to be enabled to resume it, ere long; and I pray that it may be more useful than it has yet been; and that many more may be disposed to join it, who shall find it a useful means of promoting their growth in grace, and in the knowledge of their Lord and Saviour Jesus Christ.

"The sick have strong claims upon me; and those claims I have endeavoured to meet, whenever I was aware of the indisposition of any of our friends; and should there be any, however poor, and however insignificant they may think themselves to be, who have not been visited, it is because I was not made acquainted with their case; not from any disinclination on my part to visit them — God knoweth. From one of the officers of the church I have recently received considerable help in this respect, and I hope to obtain yet more. And now, brethren in the Lord, let me entreat you to bear your pastor and the officers of the Church in affectionate remembrance in your approaches to the Divine throne. Yes, brethren, pray for *us*, when surrounding your domestic altars; pray for us, in your private retirements; and may your prayers be graciously heard and answered, in our and in your own behalf! May the Lord bless you, and keep you, and lift up the light of His countenance upon you, and be gracious unto you, and give you peace! So prays your affectionate pastor and servant, for Christ's sake, "THOS. LEWIS.

"Manchester, Saturday Evening,
14th April, 1832."

Of this excursion for the benefit of his health he kept a small journal, which he entitles—"Sketch of a Short Journey in April, 1832." We extract a few passages from it, to show his principal employments, and the prevailing state of his mind, during this absence from his charge at home:—

" . . . . As we proceeded on our journey, leaving the metropolis of Britain in the rear, countless myriads of dew-drops were seen on either hand, glistening most beautifully upon the grass. The hedges and trees were beginning to revive from the torpor of winter, to put forth their buds and blossoms, and to show that, notwithstanding they had been for a season to all appearance dead, they really possessed the principle of life. It was the resurrection of nature. Here and there the tender blade of corn appeared in the fields, rising above the clods of earth with which the seed had been covered, and under which the process of vegetation had been going forward, while nothing but sterility and barrenness appeared. All around demonstrated that Spring had returned; that the time of the singing of birds was come; and that the voice of the turtle was heard in the land.

"The little lambs, in great numbers, were seen frisking by the side of their dams, or regaling themselves with the mother's milk. By these beautiful and cheering objects in nature I was forcibly reminded, while gazing and meditating thereon, of the glorious resurrection-morn, when all that are in their graves shall hear the voice of the Son of God, and shall come forth quickened at his call. Cannot the same power, thought I, which has caused these trees, and plants, and hedges to revive again, after lying for so many weeks in a state of apparent death, re-animate the dead bodies of our race, after they have been committed to the silent grave—ashes to ashes, dust to dust, resolved into their original principles? Yes, certainly it can. We are taught, in that Volume where life and immortality are brought to light, to look for the Saviour from heaven, who shall change these vile bodies, that they may be 'fashioned like unto

His own glorious body, according to the working whereby He is able to subdue all things unto himself.'

"As we passed through the towns and villages that lay in our way, it was pleasing to see so many Sanctuaries, and to know that in some of them, at least, 'the trumpet gives a *certain* sound.'—'Send them now prosperity; O Lord, send prosperity!' We passed through Barnet, St. Alban's, and breakfasted at Redbourn. From thence we proceeded through Dunstable, Woburn, Newport, and Northampton. At this last town we dined; and I thought of Doddridge, and those works which he composed there, and which have been blest to the benefit of the world. From Northampton we proceeded to Market Harborough, Leicester, Loughborough, and Derby, where we arrived about ten o'clock, and found my beloved son J—— waiting to receive me. As my coming was uncertain, I took up my abode at the inn for the night, and the next morning walked up with J—— to the Grove, where I was most kindly received by our friends the B.'s, and agreed to make their house my home during my stay at Derby.

"*Friday, 6th.*—Rode to Nottingham,—passed many good houses and beautiful scenery on the road, particularly Lord Middleton's. The castle, built upon a rock, and standing high, is a fine object; but it was affecting to see how it had been demolished, not by the rough hand of time, but by misguided men, who had set it on fire at the late riots, so that there was not a window or door left—nothing but the walls. The walk from Friar-lane towards Wilford is very fine. The town is large, populous, and possesses many places of worship for the accommodation of the inhabitants, as well as schools for the instruction of the children, who abound here, as in every other place I have passed through. Oh, it is important indeed that something be done for the spiritual and eternal welfare of the rising race! May the means in use be crowned with success!

"*Sunday, 8th.*—I have heard three plain, useful sermons this day, from Mr. H., Baptist minister, Mr. W., at Mr. G.'s church, and from Mr. G., the Independent minister.

"Notwithstanding all that it costs me to preach, and the heaviness of spirit I too often feel in doing so, I am not comfortable in being thus deprived of my usual work—rather out of my element.

"*Monday, 9th.*—J—— drove me over to Lord Scarsdale's. The house is very delightfully situated, and a good distance from the public road, and screened behind with a fine wood. The hall is upwards of sixty feet, supported by large, handsome, alabaster pillars. Here are some good paintings; and one especially is much admired—Daniel explaining the King's dream.

"*Tuesday, 10th.*—Set off, at eight o'clock, by the Nottingham coach for Manchester. My friends at

Derby have been very kind; and I leave them with a grateful heart.

"*Wednesday*, 11*th*.—I reached Manchester at four o'clock, and found my kind friend Mr. T. waiting with his carriage to take me to his house. I am now reposing at Hart Hill. Mr. and Mrs. T. are assiduous in ministering to my comfort. The morning is beautiful, and the Cheshire hills look very fine, while the steam carriages to and from Liverpool are passing in sight. I have been remarkably favoured in the weather; not a drop of rain has fallen since I left home. Goodness and mercy have followed me: but O, how little do I recognize, as I ought, the Lord that keeps, preserves, and blesses me! 'My soul cleaveth unto the dust; quicken thou me, according to thy word.'

"I derived some satisfaction yesterday from reflecting on the many places of worship we noticed as we passed on our way, that whatever shades of difference there might be among the several denominations of Christians, those who held the three great, leading doctrines, Ruin, Redemption, Regeneration, must all be useful in gathering souls to Christ, and promoting the Divine glory.

"*Friday*, 13*th*.—Dr. Clunie and Mr. Taylor came to tea with me at Hart Hill. We spent an agreeable evening together in conversation on the Bible and Missionary cause, Irish schools, &c.

"*Saturday*, 14*th.*—Prepared a discourse for my return. In the evening finished an address to my beloved flock,* to be read to them next Saturday.

"*Sunday*, 15*th.*—Heard Mr. McKerrow in the morning at Windon, on the rapid spread of Christianity at the first; Mr. Kelly in the afternoon; and in the evening, Mr. McAll, who gave us a most eloquent and masterly discourse. What wonderful powers he seems to be endowed with! He certainly ranks with Hall and Chalmers. It was a sermon for the schools at Windon, on the text—'What manner of child shall this be?'—a sermon calculated to produce a deep impression indeed,—may it be followed with the Divine blessing! After hearing two such sermons as I have heard this day, I feel my great insignificance and utter insufficiency for the work in which I am, and have been so long engaged. But our sufficiency is of God; and Jesus says, 'My grace is sufficient for thee; and my strength is made perfect in weakness.'

"*Monday*, 16*th.*—Hitherto I have not been let or hindered by the weather; but to-day it threatens rain; I sit down, therefore, to send out the circular of our Associate Fund, preparatory to my calling upon the rich folks of Manchester.

"*Tuesday*, 17*th.*—Called on Mr. H. and Dr. Clunie. Mr. J. C. promises to do something, through Dr. C., for the Associate Fund.

"*Thursday morning.*—Set off with Mr. and

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* See page 270.

Mrs. C. by the railroad to Liverpool; reached it in an hour and three quarters. Crossed to Birkenhead, to Mr. J. C.'s, who has a very pretty residence, commanding a fine view of Liverpool, &c. My friends here are very urgent with me to prolong my stay; and, truly, it is a very suitable and quiet retreat for me at this season, but I know not how to be so long from home.

" *Sunday*, 22*nd*.—I have heard two able and interesting discourses this day, from Mr. McAll; the latter one was a masterpiece of eloquence and argument.

" *Tuesday*, 24*th*.—Took tea with the Rev. Mr. Fletcher, who, as well as Mr. McAll, promises to interest himself for his poor brethren. In the evening returned to Hart Hill.

" *Friday*, 27*th*.—The Rev. Mr. Knox came to see me; he is, certainly, a very pious man; he is very laborious,—had preached thirteen times during the previous week, including the preceding Sabbath, and had a service every day at the Church, and twice on Friday. Surely such labours (for he preaches the truth) cannot be in vain in the Lord.

" *Saturday*, 28*th*.—Have read, this afternoon, the memoir of the late Rev. Mr. Mayers, of Worton. He appears to have been a devoted and laborious servant of Christ. I am ashamed of myself, when reading of such men, to find how little I resemble them; and I now begin to fear that I have done wrong in leaving my work for this short season. I see others have gone on in their work, who have suffered far more than myself. Lord, forgive my sins of negligence, and quicken my soul in thy way!

"*Monday*, 30*th*.—Returned Mr. Knox's call, and had a pleasant interview with him. If all the clergy were as zealous and active as he, what a change would be witnessed in the country.

"*Tuesday*, *May* 1*st*.—Read Innis on the Christian Ministry, and felt much humbled by Baxter's remarks. How little do I perform the services allotted me, as I ought, and how much more should be done, than I actually do! 'A guilty, weak, and helpless worm,' is the confession that well suits me! May I feel it, as well as acknowledge it.

"*Wednesday*, 2*nd*.—Have just received a letter from home, which gives me great satisfaction. I rejoice to find my substitute has been so acceptable and useful. The Bible Society meets this day. May all be harmony and peace, and may a holy unction from above rest on all the religious assemblies at the present season.

"Crossed to Liverpool, and got the magazine, from which I see the arrangements for this and the coming week. How strange it seems to me to be absent at such a season. But I suppose it is right that I should, for I am unable to sustain the least fatigue.

"*Thursday*, 3*rd*.—Looked over my preparations for services on my return, and sketched out the route I propose to take home. My friends here wish me much to stay over the Sabbath; but as it will be a relief to have a day to rest at Bangor and Shrewsbury, they have fallen into the plan of my setting off on Saturday morning to Bangor, tarrying there, or at Beaumaris, on the Sabbath, and going to Shrewsbury on Monday. My kind friend Miss C. has done everything to make me truly comfortable, and endeavoured to meet my wishes in every possible way. May she and her worthy father be blessed abundantly with all spiritual blessings in Christ Jesus.

" Have had a delightful ride on horseback this morning, by which I feel refreshed; but it is astonishing how little exercise I can bear. Twenty or thirty miles used to be nothing to me a few years ago. But I am not young now. May the remaining strength I have, and my days, whether few or many, be consecrated to my God and Saviour.

" *Friday, 4th.*—We are going to Liverpool to-day to see the Cemetery, and to take my place for Bangor. The Cemetery is a beautiful place. I saw the spot where Mr. Huskisson is buried; but, at present, no monument records the sad story of his death. He is interred in the very centre of the Cemetery.

" Saturday morning, after family worship and breakfast, I left the hospitable house of my esteemed friend, Mr. C., and set off for Bangor.

"The morning was wet, but it cleared up before we reached Chester. We passed through Harwarden, Northop, Holywell, St. Asaph, Abergele, and Conway, and arrived in safety at Bangor about eight o'clock. This ride is, by far, the most sublime, romantic, and beautiful that I ever travelled. Some parts resemble the back of the Isle of Wight, and others, Derbyshire. The variety of scenery is wonderful; you have something new at every turn. The Vale of Clwydd, bounded by immense mountains, on which the clouds sometimes rested, and which, at other times, were tinged with blue, was quite enchanting. At Abergele, we had a good view of Mr. Haskett's curious castle. At Conway, the castle and the suspension-bridge are fine objects of observation. The castle at Conway is built on a lofty rock, and is certainly a structure of matchless magnificence and beauty. The river Conway has been celebrated for ages for its pearl fishery. Along the banks of this beautiful river there are numerous waterfalls, and new objects of interest present themselves at every turn of the road. Near the town are several lead mines; and the new iron Waterloo-bridge over the Conway, on the great Irish road, is deserving of notice.

"On the road from Conway to Bangor you pass between two rocks, when suddenly a most magnificent scene bursts upon the sight. You get a full view of Beaumaris Bay; and as you proceed, the prospect is ever varying, and, in every direction, indescribably beautiful. The road we travelled from Conway is cut out of an immense mountain, which overhangs it in an awful manner; while on the right we beheld the ocean, and the spot where the 'Rothsay Castle' was lost. The next object of attention was Penrhyn Castle, which is finely situated on a lawn amidst woods, and is considered a fair specimen of modern Gothic.

"I have journeyed this day through a most interesting and delightful country, and have been led to exclaim, somewhat in Cowper's spirit, 'Wales! with all thy faults, I do admire thee: yes, I admire thy sublime and beautiful scenery; thy hills and dales, and fruitful valleys; thy springs and waterfalls; thy craggy rocks and majestic mountains.' But after this expression of admiration, due to the natural beauties of the country, I must say that I regret the scantiness of its religious privileges; though I gladly admit that many excellent men are found in the Principality, both within and without the pale of the Establishment. I ought also to observe, that the pleasures of my journey were much enhanced by the company of some individuals I occasionally fell in with, particularly that of an English clergyman, and a lady and gentleman from Scotland, of evangelical principles. They were all, like myself, highly delighted with the scenery of the country through which we passed.

"*Sunday*, 6*th*.—After breakfast, I went down to the cathedral, but finding the service was in Welch, and that the English service did not begin till twelve, I walked to the Menai-bridge, and sought to have my mind raised above by the extraordinary beauties spread out before me. And truly, nothing could be more calculated to do so, for on every side I beheld the most striking displays of infinite wisdom and almighty power. I stopped, almost involuntarily, at every turn to gaze; and as I gazed, to admire and adore the hand that could throw such forms of beauty and grandeur around me. The bridge is wonderful as a specimen of art, as a monument of human skill. How infinitely wise must He be who gave to man the ingenuity to devise and execute such a work. The bridge, however, was nothing compared with the wonders of His power—mountains rising, as it were, one upon another, capped with clouds, and still hoary with the snows of the past winter, and glistening in the rays of the sun. Before me lay the straits of Menai, over which the bridge extends. On the other side, beautiful hills covered with yellow, brown, and other variegated flowers, with here and there a pretty villa, and several white cottages. To the right is Beaumaris, of which I have a view from my bed-room window; as also of the spot where so many individuals were precipitated into eternity by the loss of the 'Rothsay Castle.' I was really overwhelmed with awe and admiration at the display of the whole, which here indeed baffles all description. To understand how such a sight impresses the mind, the eye must behold it.

"I returned to the cathedral before the commencement of the service, the greater part of which is chanted, as at other cathedrals. The Rev. M. Hughes preached from 'Prepare to meet thy God!' I was much pleased to find that he pointed out an interest in Christ, and the renewal of the Holy Spirit, as the preparation required. The people seemed attentive; but the congregation was very gay. On retiring, I met numbers flocking to the Welch Calvinistic Chapel; and was glad to see them with their Bibles in their hands. The Sabbath appears to be well kept here, as it respects the outward observance. I saw no shop open, nor groups of idlers standing about. I find they have some place of worship open almost every hour in the day, from nine in the morning till six in the evening. I walked up the hill opposite the Penrhyn Arms, before dinner. The hill commands a fine view of Penrhyn Castle and the grounds, which are very tastefully laid out. The view from this spot is truly inspiring, and brought to my mind some passages of holy writ, such as 'The works of the Lord are great, sought out of all them that have pleasure therein;' and 'great and marvellous are thy works, Lord God Almighty! Who shall not fear thee, O Lord, and glorify thy name?' But still, I was not happy; I wanted those means of grace to which I had been accustomed, and for which I bless my God; and do feel it distressing indeed to be excluded from them. May I prize them more, and improve them better! It is possible to be surrounded with the beauties and sublimities of nature, and yet to live without God. Happy those, who, while they are the admiring spectators of His works, seek communion with Himself! May this be *my* happiness!

"*Monday, 7th.*—Set off from Bangor on the road to Shrewsbury. The slate quarry at Llandegai, distant about six miles from Bangor, exhibits a most interesting and surprising display of art and industry. From seven to eight hundred men are in constant employment there; and the vast excavation, which, from nearly thirty years' labour, is now made into the heart of the mountain, presents to the view a varied scene of the picturesque and magnificent well deserving the attention of the traveller and the artist. The mountains, as you now proceed, are majestic; and the streams of water, running down their breasts into the valleys below, greatly enliven the prospect. Snowdon appears to much advantage from Capel Curig, a little beyond which there is a tremendous deep ravine on the left, with a beautiful cascade, and several smaller waterfalls. We proceeded through Bettwys and Corwen, and then entered the vale of Llangollen, which is beyond description beautiful; hill and dale, and rich foliage, with the river Dee running through the midst.

"Chirk, surrounded with fine country prospects, is the next place we passed through. The ride to Oswestry, and thence to Shrewsbury is very good, and the country fine; but we had left the Welsh scenery, and the hills and fields we now beheld were not to be compared with the sublime and picturesque views we had just quitted.

"Through the good hand of God upon us, we arrived in safety at Shrewsbury about nine o'clock, after nine hours' travelling. It appears to be a bustling place. How different the noise and buzz of a market town in England from the quiet retirement and stillness of Wales! All this bustle is, no doubt, necessary for the merchant, the agriculturist, and the tradesman; but give me the stillness of the country, and they may enjoy the noise and commotion of the town who will. My esteemed friend, the Rev. T. M., has very kindly made me take up my abode at his house, and accompanied me about the town, where I saw some very ancient buildings, particularly the Market-place and the Monastery or Abbey of Benedictines, founded in 1083, and dedicated to St. Peter and St. Paul. The Town Hall and Infirmary are good modern buildings.

"We called on Miss C. and the Rev. Mr. W.; the latter very kindly pressed me to prolong my stay; but I have taken my place to go on to Worcester to-morrow. The walks about Shrewsbury command very lovely views of the surrounding country. The House of Industry stands on an elevated spot, with the Severn running at its base.

"*Wednesday*, 9*th*.—Left Shrewsbury about twelve o'clock, and proceeded to Worcester. We passed through Bridgenorth and Kidderminster; saw Colebrook Dale, and the ruins of an old abbey, called Bilder; and passed over the iron bridge, the first that was built in this country. This ride is not without interest. The country, upon the whole, is rich and fertile. Arrived at Worcester about eight o'clock; and as there was no conveyance to Pershore, I thought it best to stay all night, and go on to-morrow morning, and so proceed home on Friday.

"*Thursday*, 10*th*. — Rode to Pershore before breakfast, a distance of nine miles. It is situated in a pleasant valley, near the junction of the river Avon with the Bow. In the reign of Edward I. this town sent two members to Parliament, but never since. Here was formerly an extensive abbey of Benedictine monks, and one of the churches contains several ancient monuments.

"*Friday*, 11*th*.—This day I set my face towards home, which I hope to reach at night, after an absence of five weeks,—a longer time than I have ever been separated from my family and my flock, since I was married and settled. Passed through Evesham, Broadway, Morton-in-the-Marsh, Chipping Norton, Oxford, High Wycomb, Uxbridge, and reached Islington about nine o'clock. Thus I have another Ebenezer to erect, and to say—'Hitherto hath the Lord helped me! Bless the Lord, O my soul, and forget not all His benefits.' I have travelled between five and six hundred miles in safety—no bones broken—no hurtful accident whatever. The kind hand of my God has been upon me for good, and through His sparing mercy and preserving care I am restored to the bosom of my family, and to the society of my friends and my flock. May my future days be increasingly devoted, to the service of my Divine Master, and may I be permitted to go forward in His work, and to show forth His praise more abundantly than I have ever yet done. Amen!"

From the foregoing passages, as well as from other pages of this Memoir, it will be seen that Mr. Lewis was possessed of an exquisite sensibility for the beauties of nature, and discovered no small degree of power in describing them while his eye feasted upon them. When, in the finer months of the year, he travelled into rural districts, their sights and sounds delighted him. He was eminently one of those who could sympathise with the poet, who, when singing of the advantages of a well-formed taste, exclaims—

"———— All declare
For what the eternal Maker has ordained
The powers of man: we feel within ourselves
His energy Divine: He tells the heart,
He meant, He made us to behold and love

What He beholds and loves—the general orb
Of life and being; to be great like Him,
Beneficent and active. Thus the men
Whom Nature's works can charm, with God himself
Hold converse; grow familiar, day by day,
With His conceptions; act upon His plan;
And form to His the relish of their souls."

He was ever disposed to make the pleasures of the imagination subservient to the higher and more ennobling exercise of the mind in devout and admiring thoughts of the bounteous Creator of all. The impressions he received from viewing the beauties of nature, blended with his habitual piety, led him to contemplate the beauties of holiness, and to adore and praise his God.

The various duties and exercises which occupied the time and attention of our worthy friend, seemed to lose nothing of their number and pressure with the advance of years. In some respects, they rather increased upon him. To the regular services of his pastoral office were added many other engagements which, when invited to them, his readiness to serve made him cheerfully undertake. But he came to find that they so densely filled up his days and hours, that he had not sufficient leisure to carry on his Diary, and, for some time, it was discontinued. His own observations, entered on one of his loose papers, are to this effect:—"Much have I wished to keep a more regular account of the Lord's dealings with me, and of the work He enables me to do for Him; but I find my time so much required for other things, that this may be very freely left, while I am attending to other and more important duties—if, indeed, this be a duty. I am to work while it is called to-day, and I *desire* to do so. Lord! help me; and in the discharge of every service give me a single eye to thy glory! My brethren are going fast the way of all flesh—may I be admonished, and become more diligent, more spiritual and heavenly, more zealous and useful. Amen." Again, he writes—"I have sometimes been appalled, when I have stopped and looked at what I had to do; but in setting heartily about it, and looking up for Divine aid, I have uniformly experienced the fulfilment of the promise, 'As thy days, so shall thy strength be.' Blessed be God! I record it to *His* glory."

CHAPTER VII.

From several of Mr. Lewis' letters, written during this and the following year, we perceive that he was much engaged in services from home. On some of these occasions, indeed, he seems to have gone out for the recovery of impaired health; yet, even then, when not under a written and signed agreement with his anxious people to refrain (as in one instance we found him), he not unfrequently yielded to the solicitations of his brethren in the country, and did them service. But he began, at last, to feel his long-continued labours too onerous for his limited energies. He had now been united with one Church for above thirty-three years; he had undertaken and borne official duties in many Institutions, more or less public; he had laid out much of his time and much of his strength on preaching tours and missionary exertions, and not a little on private errands of kindness to his country brethren in their occasional necessities; and while he breathed not a wish to be exempted from any of these departments of labour, he now longed for such assistance as might enable him to do his work more to the satisfaction of his own mind. He made this view of his case a subject of much thought and prayer. It was an important era in his ministerial life he was now contemplating. On the one hand, he foresaw that, in admitting a helper, he would necessarily come under new cares and responsibilities which must press exclusively on himself; on the other, he thought he should not secure, as he ought to do, the stability of the Church which he had been the means of raising, if he made no personal sacrifice for the timely provision of a substitute in case of absolute need. The stage at which he had now arrived seemed to him suggestive of the propriety of pausing and well weighing the question in all its bearings, and of taking action upon them accordingly. While he was revolving this matter in his mind, he thought less of himself than of the cause of the Redeemer, and the spiritual interests of his people. Those were dearer to him than his own ease, or even than his life. He sought not to escape from the burden and heat of the day, long as he had endured them; but he wished for additional aid, that the work might not decline. This was the motive by which he distinctly avowed himself influenced on this occasion. In a letter to a friend, dated 1st April, 1835, he thus alludes to it:—

"The chief object I have in view in desiring a helper is, that I may be able to go more among my flock; to see more of them; to converse more fully with them; and also, that a suitable person may be procured in good time, and initiated into the work, so as to prevent divisions or other ill consequences in the Church, when I am laid aside, or called to rest from my labours."

Having, after due consideration, come to the conclusion, that it was imperative upon him to look out for a fellow-workman in the ministry, he opened his mind upon it to the deacons of the Church. This he did in a manner and spirit like himself. He explained, with all frankness and sincerity, the motive which led him to propose the measure; and at the same time proved its entire purity from all selfish alloy, by cheerfully pledging himself to one-third of his own stipend, in aid of the consequent expense. A church-meeting was convened; Mr. Lewis' proposal to procure assistance, with his reasons for it, were then considered, and admitted to be just and proper,—his friends only demurring upon the pecuniary sacrifice he had offered to make, but he persisted in it. Proceedings were then taken to fulfil the object in view, which terminated in the choice of the Rev. Mr. John Watson to the co-pastorate. Mr. Watson, as we learn from a printed report of the transaction, "not only had the advantage of the special introduction and recommendation of the Rev. W. Jay, but was also supported by the satisfactory and gratifying testimonials of numerous respectable and talented ministers, both in London and the country."

On the 12th November, 1835, Mr. Watson's recognition as Mr. Lewis' colleague took place at Union Chapel. The service, which to all then present proved a most interesting one, was conducted by the Rev. Drs. Morison and Leifchild, Messrs. Gilbert, Lewis, and Yockney. Amongst other excellent matter in his introductory discourse, Dr. Morison very handsomely and judiciously remarked, that Mr. Lewis, " while his bow yet abode in strength, and while the warm affections of a numerous and influential society settled round his person and ministry, had anticipated the coming hour of feebleness and age; and, by a wise and prudent step, had guarded himself from misconstruction, and his flock from decay." And it is with pleasure we quote the following from Dr. Leifchild's highly interesting and instructive address to the young pastor, when he says, " In what way is His (the Chief Shepherd's) determination so likely to be ascertained, as by the particular location being left to result from the perceived mutual adaptation of a minister and people to each other, with earnest prayer to heaven for Divine direction, exclusive of the interposition of any foreign authority, or separate human jurisdiction? That you and this people have so sought to follow Christ, we have no doubt, nor of His concurrence in the present result. Yes, dear Sir, you have seen that guiding pillar, which has been moving you about, conducting you at length to this spot, and fixing your station here. Nor have the flock here assembling been less satisfied of the accomplishment of their wishes. Happy, thrice happy, a union thus produced by the intimations of a gracious Providence, the sentiments of devotion, the influence of enlightened judgment, and the best affections of the heart!"

That the adoption of a colleague at this time was, on the part of Mr. Lewis, a wise and good step, and that the church members were divinely guided in their election of Mr. Watson in particular, appeared happily evident in the sequel. The senior pastor found a son whom he could love, and to whose faithfulness he could entrust his every thought and desire; and the junior found in his senior colleague a father whom he could venerate, and, with affection and delight, study to please. They lived and acted together in such harmony of spirit, that the Church confidently anticipated a lasting prosperity—and during the continuance of this connexion their best anticipations were amply realized.

Mr. Lewis availed himself of his new position for the objects he had long wished to obtain. Certainly he had never, at any time, been chargeable with the neglect of pastoral duties. So far as other essential concerns, and his own physical ability would allow, he made it his aim to come into contact, more or less, with every individual of his flock. As a faithful steward in the household of Christ, he was anxious to know and deal with the case of every soul entrusted to his care. But with a growing Church, and under the numerous and multiform circumstances of families and their members extending around him, he found his pastoral attentions increasingly demanded. He was glad, therefore, to embrace the facilities now procured for filling up a larger sphere of usefulness among them. He went, as he had proposed to himself, more diffusively throughout the homes of his people. He made the case of each one a careful study, and addressed himself to it accordingly. We have already adverted to the affectionate assiduity with which he waited on the sick and the dying. He was well known to be a frequent visitor at the house of mourning. He felt his services there to be amongst the most solemn and important he had to discharge, and he now more freely gave himself to them; not confining them to his own circle only, large as that circle was, but willingly extending them beyond it wherever they were required. He improved, we would say, the accession he had gained to the strength of the pastorate, by widening the field of his personal exertions. Besides making his multiplied visits of sympathy and friendly attentions, he preached, he exhorted, he catechised, in all quarters within his reach. He looked more largely after the younger members of his charge, and gave greater extension to several plans of usefulness, especially those of Bible classes. In all this he greatly delighted. None could be near him to witness the pleasureable emotions with which he performed his works of faith and labours of love, without feeling that surely in him was verified the Apostle's remark, "This man is blessed in his deed."

Meantime his excellent colleague prosecuted his vocation with that wisdom and power which more than justified the anticipations he had excited. He grew in usefulness, and in the love and esteem of the senior pastor and the people. But we regret to say, that this promising and pleasing connexion was destined to be very brief. Mr. Watson spared not his physical strength; he freely applied it to every service that devolved upon him. That strength proved unequal to the labours he had cheerfully undertaken,—it failed him,—his health declined,—and after the lapse of only one year and nine months, he was forced to resign. He left with the best wishes and fervent prayers of the Church which, during that period, he had served with unqualified acceptance. Having subsequently recovered his health, and passed through some changes of situation, he received and accepted an invitation to the chair of Theological Tutor of Hackney College, which he now honourably fills.

On the 29th August, 1836, while Mr. Watson was still with Mr. Lewis, the thirtieth anniversary of the opening of Union Chapel was commemorated by services of an interesting character. The foundation-stone of a new school for the children of the poor was laid, in the rear of the Chapel, by Mr. Lewis and J. Procter, Esq.; Mr. Watson delivered an appropriate address; and Mr. Lewis offered prayer for the Divine blessing.

After this service, in the evening, the Chapel was numerously attended to witness the presentation to Mr. Lewis of a handsome silver time-piece (value one hundred guineas), as a tribute of esteem and gratitude, from his friends of the Church and Congregation. It is of massive silver, with a gold-covered dial, and bears the following inscription:—

> "Presented to the REV. THOMAS LEWIS, of Union Chapel, Islington, by a numerous and attached people, to mark their grateful sense of his long and useful services; and to record the exemplary piety, affection, zeal, and judgment, which, for more than thirty years, have characterized both his private and public life, as a faithful minister of Jesus Christ."

The ceremony of the above presentation is fully reported in the brief "History of Union Chapel, Islington," appended to Mr. Lewis' "Moral and Religious State of Islington, &c.," published in 1842.

Mr. Lewis was much grieved to part with his dear friend Mr. Watson, in whom he had found so desirable a colleague. In the year 1837, when he resumed the writing of his Diary, he thus records the event, with his feelings upon it:—

"*4th August.*—Mr. Watson sent in his resignation. It appears that his health would not enable him to render the assistance required. This is a painful and mysterious dispensation,—but it is the Lord; let Him do what seemeth Him good. His work must be dearer to Him than it can be to me; and I pray to be enabled to acquiesce. I must go on, and do the best I can, till light break upon our path, and direct our future plans."

It is evident, however, from entries constantly recurring in his Diary, which he kept up from this time till near the close of his ministry, that he did not relax, in any degree, from his wonted labours. He pursued them with unremitted diligence. The privation, though it grieved him, did not overwhelm him. It seemed rather to have called forth new energies. He knew that he was not left alone. He believed and relied on the Divine promise, which was frequently on his lips, in consoling and encouraging others—"As thy days, so shall thy strength be."

The people of his charge were not insensible observers of his many toils; of his personal sacrifices for pious and benevolent objects; and his zealous efforts, on all occasions, to maintain the prosperity of the Church. They saw, and lamented the risk to which his health and strength were daily exposed. It was a time of anxiety and prayerful exercise among them. They felt the necessity of procuring a successor to Mr. Watson, who might divide the burden with their beloved pastor. Steps were taken for that purpose; and, after some time, a preacher was found whose services seemed to meet with general approval. He was invited—he deliberated,—and finally declined in favour of a settlement elsewhere, which then offered itself to his acceptance. Other trials were made, but without effect. Month after month elapsed, and no decisive choice was arrived at. Mr. Lewis felt discouraged, in common with the Church and Congregation; and was, besides, frequently suffering from excessive labour. We find him, during this period, making the following entries in his Diary:—

"*Wednesday*, 9*th October*, 1839.—Preparing a funeral sermon for the Rev. Mr. Roberts (late of Odiham).

Thursday, 10*th*.—In study till dinner, intending to preach in the evening, when a small vessel in the head ruptured, and the blood came into the eye. Mr. A. sent medicine, &c., and spoke of my being cupped; but having been in a similar state about two months before, we are to try what the medicine will do. Thus I have been prevented from preaching; but I hope to be able to go to Odiham on Saturday, if the Lord will.

"*Friday*, 11*th*. — Keeping quiet at home, and taking medicine. Had twelve ounces of blood taken by cupping. I feel much better, and have got Mr. J.'s leave, though with difficulty, to go to Odiham. He thinks me wrong; but I must venture to pay this last token of respect to a dear departed brother.

"*Saturday*, 12*th.* — This morning, Mr. J. is pleased to find I am doing so well; cautions me against excitement; and says he must take me in hand, on my return, to try if these attacks can be prevented.—Set off for Odiham. May the Lord preserve and keep me; and make my visit and the services of to-morrow profitable to many! I have Mrs. B.'s funeral sermon before me, next week. The good Lord prepare me for the work; and give me strength according to the day! Amen."

From these entries his entire devotedness to his work is strikingly evident. He contended, even against the infirmity and disease of the body, for the aims and desires of the soul. He thought of himself only as an offering laid on the altar of the Christian ministry; and was therefore ready "to spend and be spent" for the glory of Christ, and the salvation of men. The love of Christ constrained him. It was a hallowed fire within him, consuming him, as he aspired at results beyond his strength. Disappointed though he was of meeting with the aid he sought, he laboured on, determined, if it must be so, to work out, singly, and without stated assistance, all the engagements upon which he had entered. Nearly to that effect he expresses himself in a letter addressed to his daughter, dated 21st September, 1839, where he says,—" Mr. C. has recommended me two preachers, as candidates for the office of co-pastor at Union Chapel; but I have written to say, I shall go on without. After the disappointments I have experienced, I feel quite disposed to dispense with further aid, for the present; and should the cause appear to decline in *my* hands, by reason of age and infirmities, I will resign it into *other* hands."

Such was the state of things with Mr. Lewis and his charge, till the year 1843, when Mr. Henry Allon, from Cheshunt College, was introduced to their notice. His services proved highly acceptable; and at a church-meeting, held 21st September, for special prayer and consultation, it was unanimously agreed to invite him. The invitation was accepted; and in the following year, Mr. Allon was ordained and settled as co-pastor with Mr. Lewis.

Referring back to his Diary, we find that, with many manifest proofs of determined perseverance in every department of his sacred duties, it abounds also with grateful acknowledgments of Divine support. October 27th, 1838, he thus writes:—

"This day, I am sixty-one years of age. How wonderful it appears to me that I should have been spared so long; enjoy so much health; and be surrounded with so many blessings! My soul! bless the Lord for all his benefits! O that I may be more alive to spiritual things — enjoy more communion with God—be more devoted to His service, and more zealous for His glory!"

Again, on the anniversary of his wedding-day, he writes:—

"*5th November.*—This day we have been married forty years. O what cause have we to exclaim with grateful admiration, 'Hitherto hath the Lord helped us;' and done indeed, both temporally and spiritually, great things for us! God grant us grace to spend the residue of our days more to His glory, than we have done those that are past! O, how does the retrospect call for humiliation and abasement of spirit!"

During this month he continues his entries as follows:—

"*6th.*—Went to meet Mr. Ellis at the Mission House, about his preparing a work on the origin and progress of the Society, similar to Mr. Owen's on the Bible Society. He (Mr. Ellis) had, on the preceding evening, at our prayer-meeting, delivered a most comprehensive and interesting statement on these points.

"Afterwards, went down to Gravesend, to see Captain Canning, who stretched out his arms, as he lay in bed, to welcome me, saying—'To you and your book, the "Christian Characteristics," I owe that I have been brought to God, and to the knowledge of salvation! I was a proud, obstinate, ignorant creature before; but, thank God, through your instrumentality, I have been brought to see myself a vile, guilty, and helpless sinner, and to look to Jesus as my own Almighty Saviour.' The visit was refreshing and encouraging.

"19*th*.—Having been invited to take part in Mr. W. Jackson's ordination at Epsom, on the 27th—the son of my esteemed friend, Thomas Jackson, of Stockwell—I have been led to review the ordination services in which I have been permitted to engage." He then gives the names of *thirty-nine* ministers, to *eighteen* of whom he gave the charge; and in *twenty-one* cases, assisted in the other parts of the ordination service. He adds,—"There are some missing, I fear, that have escaped my recollection."

The same day, he says,—"Attended the Mission Board, and proposed that the Secretary, the Rev. Mr. Ellis, be encouraged to undertake to write the 'History of the Society,' and be allowed access to the documents in the house necessary for the purpose, which was unanimously carried."

In the year 1839, he brought out his volume of lectures on "CHRISTIAN DUTIES IN THE VARIOUS RELATIONS OF LIFE." They are dedicated, like his former work, to his Church and Congregation; and he tells them that the lectures had been delivered in substance from the pulpit, and were, at their request, published in a form somewhat enlarged. Of this work he received from many quarters flattering testimonies of approbation. His object, however, was not to obtain the praise of man, grateful as that might be, especially when coming from the wise and good; but simply to serve the cause of true religion, and the best interests of immortal souls. We believe him to be perfectly sincere when he says, in reference to this publication, — "I trust they (the lectures) come forth under the sanction of my Divine Master; and that, humble as my efforts are, He will honour them with His blessing to the spiritual benefit of some,—the only end I have in view."

We think we shall not offend our readers if we here copy a page of this volume on the "Pastoral Office." It is so transcriptive of his own exemplification of the office, that he seems, so far as his delineation goes, to have himself sat for the drawing he has made. Alluding to the Apostle's admonition, 1 Thess. v. 12, 13, he says,— "It is evident, from the terms in which he speaks of them (the Pastors), that nothing is farther from his thoughts than to plead anything like stately repose or sinecure ease for them; while they are *over* the people in the Lord, they are also *labourers* among them. If he asks the people to esteem them, it is 'for their work's sake.' There is not a name given them in Scripture which does not involve the idea of labour, care, or grave responsibility. As *Bishops* or *Overseers*, *Watchmen* over the Church, they are required to be vigilant—intensely watchful for the order and safety of their charge. As *Pastors*, they are to feed the flock of Christ with knowledge and understanding. As *Ministers* and *Teachers*, they are to be as servants to the Church, for Jesus' sake; to 'preach the word; to be instant in season and out of season, warning every man, and teaching every man in all wisdom.' And as *Workmen* and *Labourers*, they are to plant, they are to water, they are to labour in God's husbandry; they are to 'study to show themselves approved unto God, as workmen that need not be ashamed.' The Pastor lays no claim to exemption from labour; he holds no charter for inactivity, or irresponsible ease. The Christian minister, whose character and habits are formed on the platform of New Testament rule, is no luxurious idler: his labours are many and great. The careful, the devout preparation of the study—the public services of the sanctuary—the pastoral visits from house to house—the attendance on the sick, the afflicted, and the dying of his flock, and the many anxious duties of governing in Church affairs; of reproving, rebuking, exhorting, with all long-suffering and doctrine; with numerous other nameless cares and anxieties attaching to his office, might well make the stoutest heart sink under fear and trembling, and excite the exclamation,—'Who is sufficient for these things!' "

In the autumn of this year, Mr. and Mrs. Lewis spent a month on a visit to their children—their daughter and her family at Llanelly, and their sons at Derby. During that time he preached often, and employed himself in other labours of a religious and benevolent character. The brief journal he kept of this excursion is closed thus:—

"*Thursday, 3rd October.*—Left Derby by the train at a quarter before twelve, and reached home a little after seven in safety, after an absence of one month. What a mercy to be preserved in travelling over so much ground, and visiting so many places, without being arrested by accident or illness, and to find all at home in the enjoyment of good health and social comfort! May these fresh mercies excite fresh gratitude and devotedness to God and His cause upon earth; and may the consecration of our future lives be accepted of Him, through Jesus Christ, our Lord and Saviour, Amen!"

Next year, in August, he repeated his visit to the same places; and while there, despatched a letter to a friend at Islington. The following extract is pleasingly descriptive:—

"After setting off from the station of the Great Western Railroad, we reached Reading in the almost incredible short space of forty-five minutes; that is nearly a mile a minute, as the distance is about forty miles. The speed is wonderful, and the ride delightful. We then travelled by the old mode of conveyance—the coach; and after being oppressed with the heat and the dust, but delighted to behold the reapers and gleaners by hundreds at work, we reached Bristol about eight o'clock, and took up our lodging for the night. We started yesterday morning from Bristol, at eight o'clock, and travelled through Chepstow, Newport, Cardiff, Cowbridge, and Neath. The first part of the journey, after crossing at the Old Passage, which took us about twenty minutes, was through an agricultural country. The corn, however, not yet ripe in Wales. The harvest there is a fortnight, or three weeks, later than in England, at least in those parts through which we passed, as the farmers were gathering in as fast as possible. But the crops, even in Wales, promise fair, and a few weeks' fine weather will prepare them also for the garner. Thus the Lord is mercifully crowning the year with His goodness; and His paths indeed drop fatness. If the creps had failed this year, we should have been in a woeful plight; discontent, and probably an insurrectionary spirit, would have followed. But our God has again appeared for us; and we have abundant reason to speak well of His name, and to celebrate His praise.

"After leaving the *agricultural* part of Wales, we came into the *mineral* quarter. Here the treasure lies hid in the earth. Before, we had *seen* it (and it was a most delightful sight) on the surface; now, we could only perceive what was to be found below, by beholding the machinery and the smoke above. The contrast was striking, and far from pleasing to the organ of vision, or the smell; but coals are very useful, and they must be brought up from the bowels of the earth; and man and beast must be employed to dig them out, and bring them up.

"Our house is quite away from every annoyance of this kind; and is surrounded, standing as it does on an eminence, with the most beautiful scenery. We have both a land and sea view. Indeed, it is quite a panorama. We stand at the drawing-room window, and look over the Glamorganshire mountains, and the valleys lying between! It occurs to me, however, at this moment, that I have probably given you a description of our dear M.'s abode before, as we were here last year; but the gardens, shrubberies, orchards, &c., are much improved; and though they have not added field to field, they have added one field, and a cow and a donkey to their little stock; and both these animals are very useful here. They have, indeed, of a temporal kind, all that heart can wish; but our dear M. complains much of the low state of religion among them, and hopes our visit may be of use. Her husband is Secretary of the Bible Society here, and she is a collector; so that they are both doing something for God and His cause. May the Lord crown their efforts with success!"

On returning from this visit he thus records his feelings in his Diary:—

"*3rd September.*—We reached home in safety last night, after a merciful preservation in journeying nearly 600 miles. Wonderful is the speed with which we have travelled!—left Derby at twelve, and got home at seven, and found all well. We have had much pleasure in our intercourse with our dear children and grândchildren, both at Llanelly and Derby. I have abundant reason to bless God on their behalf. May they all be useful and happy—live *to* God here, and *with* Him hereafter!"

From this period he continues, for several years consecutively, to fill his Diary with short notices of his preaching engagements,—at the ordination of ministers,—the opening of new places of worship,—in behalf of schools,—for the Missionary cause,—and on funeral occasions; as also of his services at Committees and Institutions with which he was connected. These, by far the greatest part at least, are not wanted for our pages. We have already observed, that his Diary was undertaken exclusively for his own use. He intended it to be a registry of God's special dealings with himself, and where he might also keep an account of the services in which he was almost daily engaged. The marked haste, not to say *carelessness,* of style that characterizes them, must be taken as sufficient proof that *he* most certainly kept no Diary for ostentation, should it even, by any accident, fall into other hands beside his own. He appears, from what we have occasionally perceived, to have been led to such writing by a desire to retain and cherish in his heart a due sense of his obligations to the blessing of the Holy Spirit, so richly bestowed on his ministrations; and to be possessed of a document, the review of which, from time to time, might serve to stimulate him to continue "steadfast, immoveable, always abounding in the work of the Lord." That his Diary was available to these pious objects we have reason to believe.

It has been previously stated that Mr. H. Allon, from Cheshunt College, was chosen to the co-pastorate with Mr. Lewis. This young minister had been strongly recommended by the Principal and others of his Tutors; and, after repeatedly occupying the pulpit at Union Chapel with unqualified success, producing a general impression that he was the man appointed by the Great Head of the Church to fill the vacant office, he was finally ordained, and settled in it. The service on this occasion is reported in the *Evangelical Magazine* as follows:—

"The Rev. Henry Allon, late of Cheshunt College, and co-pastor with the Rev. T. Lewis, was ordained at Union Chapel, Islington, on Wednesday, June 12th. The Rev. T. Lewis read appropriate passages of Scripture, and offered the introductory prayer. The Rev. Dr. Bennett delivered the introductory address, from Matt. xviii. 15—17, a short, but lucid exposition of the nature and constitution of a Christian Church. The questions were proposed by the Rev. J. Yockney, and replied to, on behalf of the Church by H. Spicer, Esq., one of the deacons, and by Mr. Allon. The Rev. J. Sherman offered the ordination prayer, and the Rev. Dr. Harris delivered a most eloquent and impressive charge, from 1 Tim. iv. 16. The Rev. C. Gilbert concluding with prayer.

"After the morning service, the ministers and friends dined together in the School-room. The company was addressed by E. Smith, Esq., one of the deacons, who presided; Mr. Allon, Mr. Lewis, Dr. Bennett, Dr. Campbell, Mr. Yockney, and Mr. Godwin.

"In the evening, the Rev. J. Sortain, A.B., of Brighton, preached to the Church and Congregation, from Heb. xiii. 17. The Rev. H. Townley and the Rev. A. J. Morris concluding the devotional parts of the services. The services were of a most solemn and impressive character; and were listened to by a densely crowded audience, including upwards of fifty ministers."

Of this eventful day, to which Mr. Lewis and his people had, for some time, anxiously looked forward, he thus kindly expresses himself in his Diary:—

"12*th June.*—This day, my young friend and colleague, H. Allon, has been ordained. The service was solemn, and deeply interesting—a day long to be remembered. May the Lord of the Vineyard follow it with his enriching blessing!"

He then subjoins the names of the ministers engaged, with the parts they respectively took in the service.

Having been thus happily provided with the assistance he had longed for, and which, under the pressure of his manifold labours, was really needful, he felt greatly refreshed. He viewed the entire event as a gracious answer to his many prayers; and trusted that it was a token for good to himself, to the Church, and to the community at large. Pleased with his improved condition he proceeded cheerfully to overtake all the purposes he had formed in his mind. To regulate and insure the fullest possible discharge of his pastoral duties, he drew up and carried in his pocket a small book which he entitled, "Register of the members and seat-holders at Union Chapel, Islington, with their respective residences, arranged in districts for visitation." Under this he writes, "It is the Pastor's intention, God willing, to pay them all a pastoral visit, in the course of the year, and as early as possible." And when it is considered that, while he was in the regular discharge of these duties, his attention was being almost incessantly called off to a large amount of services to numerous Institutions with which he was connected, it will be evident that he had little time for either bodily or mental rest.

Not long after this, a question which had for some time been agitated among the members of the church at Union Chapel, respecting a change in their mode of public worship, was brought to a close. The Church, as we have shown, was formed originally on a union of Episcopalian and Nonconformist brethren: an agreement was, therefore, entered into that the worship should begin, in the morning of the Lord's day, with the use of the liturgy, according to the rites of the Established Church. This was natural enough, under their circumstances. The compact continued to be acted upon with inviolable fidelity; and under the judicious and edifying ministry of their beloved pastor, seemed to work well for the interests of the Church. In process of time, however, as it grew in the number of its members, they were found to consist mainly of such as professed *Congregational* principles. The moral condition, too, of Islington, as a parish, was, by this time, much altered for the better. At the period of our worthy friend's entrance upon his charge, it contained but *one* place of worship in connexion with the Establishment; at the time we are now speaking of (1845), it numbered *eleven*, and the Gospel, according to Mr. Lewis' admission, was preached in all of them. Such being the provision made for those of Episcopalian sentiments, there appeared to be less reason for a mixture of denominations in any one place; hence arose the question among the members of Mr. Lewis' Church, whether it would not be wise and good to discontinue the liturgical service in *their* sanctuary. Consultations and meetings were held upon it, and amicable discussion took place.

But here Mr. Lewis stood in a peculiar position. He felt it to be so; and as we are in possession of a kind, frank, yet well-guarded letter, which he addressed to the Church on this occasion, we present it to our readers as the best explanation of the whole question:—

"TO THE MEMBERS OF THE CHURCH AT UNION CHAPEL, ISLINGTON.

"2nd April, 1845.

"MY BELOVED FRIENDS,

"Grace, mercy, and peace, from God our Father and the Lord Jesus Christ, be multiplied unto you. I thank my God upon every remembrance of you (always, in every prayer of mine for you all, making request with joy), for your fellowship in the Gospel, from the first day until now.

"It was my privilege and happiness to be selected by the Great Head of the Church to take the oversight of you in the Lord, and to be ordained as your pastor on the 4th April, 1804, having previously laboured among you in word and doctrine for the space of between two and three years. The Church was originally formed on the principle of uniting Churchmen and Dissenters; and with a view to meet the wishes of each party, it was agreed to have the liturgy in the morning, and the extempore prayer on the other parts of the Lord's day. This plan of union worked well, and we were favoured with many signal tokens of the Divine approbation, which called forth the admiration and gratitude of many. To God be glory. Amen.

"To myself, it would be more agreeable for things to go on as heretofore, till the close of my own ministry among you; but I cannot shut my eyes to the altered state of things, with us, and around us; and, now that the matter is brought before the pastors and officers by so large and respectable a number of the members, it must be decided by *yourselves* whether things shall remain as they have hitherto done, or the request of our friends who have addressed me on the subject be complied with.

"I do not wish, as an individual, to express an opinion, or to influence the minds of any. What is done must be done by yourselves, and I hope it will be done with the greatest cordiality and Christian temper,—the minority (should there be any) readily yielding to the majority, determined to maintain the unity of the spirit in the bond of peace.

"It is natural to suppose, I may venture to suggest, that as the Gospel is now preached in all the churches in this parish, those who are really attached to the Establishment and its forms and modes of worship, will go to them in preference to any other place; and, therefore, if we really desire to keep up a Church and Congregation in this Christian sanctuary, we must look for, and can only expect, accessions from among those who hold Nonconformist principles.

"Some, indeed, who are of the latter description, are prepared to leave us, it seems, unless the proposed change be brought about, while others are ready to come and join us if it be. Considering, therefore, the altered circumstances in which we are placed,—the objections of so many of our attached friends to a form of prayer,—the desire of others to unite with us, if the reading of the Scriptures and extempore prayer be adopted,—and the difficulty of obtaining a suitable person to occupy the desk, when Mr. Allon is called to preach elsewhere,—it becomes a matter for grave consideration what is best to be done; and I do trust that you have all sought, and will be guided by, the wisdom that cometh from above, and which alone is profitable to direct. The pastors and officers are most anxious to preserve that peace and harmony which have been maintained amongst us from the beginning until now, and trust and pray that no one will be led to take offence, or to withdraw from our communion, whatever may be the result of the deliberations of the members.

"The pastors themselves, it may be proper to say, are quite prepared to agree with whatever may be the wishes of the Church. And that all things may be done prayerfully and kindly, in the spirit of brotherly love, and with a holy purpose not to fall out by the way; and that the God of peace may be with you, and the God of wisdom direct you, is the earnest desire and prayer of your affectionate pastor and devoted servant in the Lord,

"T. LEWIS."

The officers and other members of the Church, acting on the spirit of this excellent address, brought the discussion, without further delay, to a termination. It was agreed, with few dissentients, that the liturgical part of their public worship should thenceforth be discontinued.

Referring to this business in his Diary, he thus writes:—

"13*th April*.—Blessed be God, who has brought me through the most trying service of making known to the Congregation the resolution of the Church to discontinue the reading of prayers. May it be overruled for good, and may God's glory be promoted by it! Preached from 1 Pet. ii. 5, when I endeavoured to show the advantages of extempore above a form of prayer—'offering spiritual sacrifices,'—praise and prayer."

But, following our friend through his toils and vicissitudes, year after year, we find that his physical frame could not sustain his mental activity without occasional failure. The outward machinery was unequal to the pressure from within; and, from time to time, needed repair. In his case, "the spirit truly was willing, but the flesh was weak." Within four months after the ordination of his colleague, he was forced, by indisposition, to retreat to Tunbridge Wells to recruit his strength. Again, in March, the following year, we perceive him laid aside by severe illness; and, two months after, we have this entry in his Diary:—

"*7th May*, 1845.—For many years, with one exception occasioned by illness, I have been permitted to attend the annual meeting of the Bible Society; but my recent indisposition and remaining cough prevent the enjoyment of that privilege to-day. May the Great Master of assemblies be present in the midst of His people who may meet together, and may they all, with one heart, rally round, and determine to support that noble and invaluable Society! Popery is spreading; but the Bible, the religion of Protestants, is the great antidote. God bless and prosper the Bible Society! Amen."

In the succeeding year, 1846, he is again visited by a severe indisposition, attended with much pain and protracted debility. While absent from home in search of better health, he thus writes to his daughter-in-law:—

"Hart Hill, 11th Sept., 1846.

". . . . As it respects beautiful scenery and every temporal comfort, I am here as in an earthly paradise. Everything pleasing to the eye in the prospect; everything enchanting to the ear in sound—the song of the feathered warblers in the groves; and all that is required to nourish the outward man, and to promote health and strength—all these are here; I do greatly enjoy them, and am daily regaled with them. And yet, while I can say, 'Thanks to His name for meaner things,' I hope I can add, 'But these are not my God.' We often see them possessed by those who are living without God, without Christ, and without hope in the world—who are resting in them, not looking beyond them, and have no relish for superior blessings—blessings suited to the immortal soul. Oh, how much to be deplored is this! for, after all, what is time to eternity? What is the body to the soul? and what shall it profit a man if he gain the whole world and lose his own soul? And yet, how many are bartering their precious souls for the things that perish with the using! O, for a better mind, and a better state of feeling! It is, indeed, a mercy to be brought to see and feel the emptiness and insufficiency of all things here below, and to set the affections on things above, and not on things on the earth. Every exhibition of another kind and class of feelings and pursuits tends to show how vain and foolish is the one, how wise and salutary the other! How great a blessing to be taught of God, and made wise unto salvation! May you, my dear M., and my much-loved son, be found thus wise and happy, living together as the heirs of eternal life! Amen.

"My present abode is just what is suitable for an invalid, as I feel myself still to be; and if anything can restore and invigorate the system, this air, and the quiet I enjoy, with what exercise I take, must, under the Divine blessing, surely do it. But I am in His hands who doeth all things well, and desire to say, 'Not *my* will but *thine* be done.'"

Yet, in none of these retreats for recreation or recovery of health, is he ever found indulging a supine abandonment of all service. He never retired from action but by compulsion; and readily set himself, as far as his debilitated frame would allow, about every ministerial work. This is indicated, to some extent, in an entry he makes in his Diary, on his return from Hart Hill:—

"23rd *October*.—We (Mrs. Lewis and himself) were brought home in safety, last evening, after a sojourn of six weeks away;—two spent at Mr. T.'s, Hart Hill, three with M., and one with J. A kindly superintending Providence has watched over us throughout. Blessed be God, the source of all good! I preached four Sundays out of the six,—three at Birkenhead, and one at Manchester; besides carrying on considerable correspondence on matters at home, and with distant friends."

In the spring of 1847 he sent out, as a promised sequel to his "LECTURES ON CHRISTIAN DUTIES," a volume on "CHRISTIAN PRIVILEGES, OR A VIEW OF THE PECULIAR BLESSINGS APPERTAINING TO THE BELIEVER IN CHRIST." This work seems to have been very generally welcomed and appreciated by the religious community. Soon after its publication, many high testimonies were given in its favour by well-qualified judges of such writing. One able critic passes his judgment on it in the following terms:—"The author of 'Christian

Characteristics,' and 'Christian Duties,' has, at length, redeemed, by the present volume, the promise which he gave the Christian public in the latter of these works: and the fulfilment is worthy of his pledge. Admirably has he executed his task. With a facile pen, and with great cultivation of the intellect and the heart, has he delineated the privileges of the Christian. The views advanced upon the topics are elevated and noble. Without any ambitious or highly wrought passages, the work attracts and rivets the attention by a continued course of strong original thinking; and the heart is gladdened and purified by an exhibition of truths varied, grand, and godlike. It would be difficult, by a short extract, to convey an adequate opinion of the worth of this volume." Another, in a long-established and valuable journal, speaks thus favourably of it:—"This is the last volume of an extremely interesting series, rich in evangelical doctrine, powerful in Christian argument, and deeply devotional in all its exhibitions of scriptural truth. It combines, in a most pleasing degree, the clearness of statement which is fitted to convince, with the fervour of appeal which leads captive the affections of the soul. It is seldom that we have in our power to introduce to our readers a work in which we could scarcely desire the alteration of a single paragraph or sentiment; but such is our position in introducing this admirable volume of our beloved and venerated friend."

He had just brought this volume out of the press, and was receiving the congratulations of his friends upon it, when he met with a serious accident, which threw him aside from all labour for several weeks; and for months afterwards occasioned him much pain and inconvenience. He was paying a visit of sympathy to a minister in the country, when this untoward occurrence befell him. From that minister, Mr. K. of Mitcham, we have the following account of it:—

"On the 7th of May, 1847, hearing that I was laid aside by affliction, and not likely to resume my ministerial labours for some months, he at once visited me, not only to express his affectionate sympathy, but to aid me in obtaining suitable supplies for my pulpit. On leaving my residence, not observing the step at the door, he slipped down. He made but little account of this at the time; and smiled kindly and cheerfully to those who expressed their concern respecting him. But as he went home, the pain very greatly increased; and the effects of the fall were so serious, that he was confined many weeks to his habitation, and months elapsed before he completely recovered. A fortnight after the accident occurred he wrote me to the following effect:—

'MY DEAR FRIEND,

'This is the second day that I have been able to sit up a little; and I just employ a few moments in penning a line to you to say, that however mysterious the dispensation, I am satisfied *it is all right*. My medical man assures me, that, whilst it is the worst case of sprain that he has met with in his forty-seven years' practice, I am going on much better than could be expected; and shall, no doubt, in a few weeks, obtain the right use of the limb.—Blessed be God, amen and amen!'"

His medical friend was too sanguine in the hope he entertained of a speedy restoration. The limb was injured to a much greater extent than was at first suspected. Under the most skilful and tender treatment, the ill effects of the sprain proved an obstinately grievous affliction. His health began to suffer, and general debility ensued; his friends, therefore, advised a retreat into the country to recruit his strength. Accordingly, about two months after the accident, he proceeded, with Mrs. Lewis, to his son's residence at Osmaston, near Derby. In his memorandum on this occasion he says:—

"*July* 13*th*, 1847.—My dear wife and self left our home, and setting off from the Euston station at half-past ten, reached Derby before four. J——'s man met us, and we were soon at Osmaston. I felt rather fatigued with the journey, and retired to rest at nine o'clock; and did not rise till past that hour next morning, being much worn out; though, upon the whole, I feel better this morning."

"*Wednesday*, 14*th*.—Walked once round the garden, and am now resting on the sofa. Blessed be God for bringing us here in safety, and for having such a sweet and quiet retreat to repair to! I trust by this rest I may be fitted for a little more usefulness, if it be the will of God."

On returning from his sojourn at Osmaston he writes—

"*Thursday*, 3*rd Sept.*—Returned, after seven weeks' absence, safely to our own home. We have spent the time pleasantly, and I hope I am the better for it. The leg, indeed, is still very feeble; but we have many mercies, and I desire to say, 'Bless the Lord, O my soul! and forget not all his benefits.'"

The state of his mind under this trying visitation is thus further described, in a brief communication to the Rev. Wm. Spencer of Devonport, now of Rochdale:—

"Islington, 9th September, 1847.

"MY DEAR BROTHER,

"Through the goodness of our God we returned home on Thursday last, after a sojourn of about two months at my son's. My health is improved, but the limb continues very feeble; and I am afraid that I shall never be able to walk again as heretofore. But I desire to be thankful that I have had the use of it so long,—almost seventy years; and if I go limping, or halting, the rest of my days, it is the Lord; let Him do unto me, as seemeth Him good! Amen and amen! Our heavenly Master often sees it necessary to teach us what very insignificant creatures we are, and how easily He can do without us. It is well for us when we are made willing to work, or to cease from working; to do a *little*, or *nothing*, as He sees fit. I wish just to come to this point; but after so many years of activity and working, I find it rather difficult to learn the lesson, and submit to the discipline. The Lord, I hope, will help me. I am in His hands, and I would not be elsewhere."

Painful as the limb continued to be, he persevered in doing service to the utmost of his ability. He preached,—administered the ordinances,—attended committees in his vestry,—held interviews with his brethren on missionary and other public concerns; besides maintaining, all the while, his usual correspondence with many distant friends. But further attention to his case was needful. He was recommended to try the effect of sea-water on the injured limb; and for that purpose an excursion to Dover was proposed and adopted. He thus speaks of it:—

"*Tuesday*, *November 9th*, 1847.—Left home for Dover. The Lord preserve us in going out and returning home, and make our sojourn there useful! We arrived in safety, and next day I took a warm bath. Mr. B. dined with us, and arranged with me to preach the two following Sabbaths, at

Russell-street, for the Missionary Society, and to preside at the Missionary meeting on Monday.

"*Thursday*, 25*th*.—Brought back, under merciful circumstances, to our beloved home, after a sojourn of sixteen days at Dover, which I have found beneficial to my limb. The warm salt-water baths have certainly done me much good—blessed be God!"

He begins the year 1848 with the following reflections recorded in his Diary:—

"*January* 1*st*.—Spared to begin another new year. Blessed be the God of all my mercies!—they have been many and great.—Permitted to labour a little longer in the vineyard! O that it may be with greater diligence, greater energy, greater zeal, greater success! Amen, and amen!"

On the 3rd May, the same year, he remarks:—

"In years past I have attended the Bible Society's annual meeting; but am not equal to it now. Blessed be God for so many opportunities in time past." And, on the 14th, he writes:—

"This day, last year, I was confined to my bed with a sprained leg; now, through Divine mercy, I am able to be about my Master's business. Blessed be His name! It is of the Lord's mercies that I am still in the land of the living, and surrounded with so many temporal and spiritual blessings. To God be all the glory!"

He was now, however, suffering from a severe cold, attended with a cough, hoarseness, and sore throat. Advised to try a change of air, for a few days, he visited Herne Bay, where he spent two Sabbaths; on one of which he was called to preach, "in consequence," he tells us, "of the minister who should have come having failed to do so."

He continued, with some difficulty, yet with exemplary patience, and even cheerfulness, in the discharge of his usual duties, till August, when he says:—

"*August* 8*th*.—Left home with dear Mrs. L., for our son J——'s, at Osmaston, respite having been recommended as the best means for restoring my voice, which has been sadly impaired since our visit to Herne Bay, in the month of May. May the Lord preserve us in journeying—preserve our habitation and domestics — and bless my colleague, officers, members, and congregation, during my absence!"

On the third day after his arrival at Osmaston, he addressed a letter to a friend at Richmond, Surrey, in which he thus speaks of himself at that time:—

"You see, my dear friend, I am away from home again—not willingly, I assure you, but of necessity. The fact is, I lost my voice at Herne Bay, and have been troubled ever since with relaxation of the thorax, and almost incessant cough and expectoration, so that my medical man told me if I did not get away from home, and take repose, he would not say that I should ever recover my voice again. This, of course, was sufficiently startling; so that, at the urgent entreaties of my family and flock, I came here on Tuesday. I am still much troubled with the malady, but I am in good hands; and I am quite sure that my heavenly Father does all things well. I desire to be passive, and know no will but His. I preached and administered the ordinance last Lord's day as well as I was able; but the effort was too much, and I felt as if it was the last I should be permitted to put forth. Be this as it may, it will be well."

In his Diary he continues to say:—

"*September 14th.*—Returned to our home in peace and safety, after an absence of five weeks and two days spent at Osmaston, during which time I have been laid aside by an affection of the lungs. Mr. G. advised us to return southward, instead of going, as we proposed, to Manchester. It is all well. I rejoice to find myself again a home. May the good Lord bless the visitation to my own soul, and the benefit of my beloved people. Amen!

"*October 27th.*—This day I am permitted to enter my seventy-second year. How kind and gracious have been the dealings of my heavenly Father with me! How wonderful the way in which He hath led me, provided for me, and employed me! Upwards of fifty years I have been doing a little in the vineyard, for I began to preach at eighteen; and I would now say, with one of whom I have read, 'Just so long as it shall please Him would I continue to work in His vineyard;

and then retiring from it hope for mercy through the blood of the Lamb.' I know not that I could employ the day better than in writing to my children on things most important to them. Give me heavenly wisdom, O Lord! for this purpose; and teach me both thoughts and words for their benefit, and for thy glory!—Have accordingly written to four of them."

CHAPTER VIII.

FROM the fall and sprain he met with at Mitcham Mr. Lewis, at length, happily recovered; but the strength of his bodily frame, through the fatigue and exhaustion brought upon it by his incessant labours, was gradually reduced. He became liable to frequent ailments. In his Diary for 1849 are to be found records of repeated attacks of indisposition, which laid him aside from his more active employments. This he felt to be a grievous trial. Nothing pained him so much as to be denied the power of rendering the public services, in which he took so much delight. But he could not be idle. He spent not his days and hours of affliction in profitless complaint. He studied to serve and honour his Master still, though in comparative seclusion. There, in the calmness of his resignation —in the meekness and equanimity of his temper—in his wakeful attention to promote the progress of the good cause—he was enabled to do much. His visitors found in him an experienced counsellor, his distant friends a ready correspondent, and his household an amiable and edifying example. The feeling he ever cherished in his afflictions, to which also he often gave utterance, was, "I am in good hands; I wish to be in no other. The will of the Lord be done! But I cannot—I *must* not be idle —I must be about my Master's business in what way I can." And as to his *personal* experience under these afflictive visitations, we find in his Diary the following testimony:—

"I hope these seasons of affliction are not altogether lost upon me. I trust I live nearer to God, and enjoy more communion with Him. My Sabbath evening readings, and meditation and prayer, I find refreshing and strengthening, so that I can say, 'It is good for me that I have been afflicted, that I might learn thy statutes. I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.'"

In October this year he was accompanied by Mrs. Lewis, and one of his grand-daughters, to Hastings, where he spent a month of much painful affliction, and returned in no degree improved. Symptoms of enlargement of the heart now began to appear. Still, however, he continued to labour with more or less effort, unwilling to withdraw from his post so long as he was able to stand by it; but the disease gained upon his long-tried and weakened frame. Besides, he had long since passed his grand climacteric; and it was to be expected that, invaded by such a formidable foe to life, his physical resources must be speedily exhausted. In the succeeding year, 1850, his Diary has this notice:—

"*April 26th.*—Had an interview with Dr. Bull, who tells me I must refrain from preaching if I wish to preserve my life a little longer. I pray the Lord to direct me in this matter. The people wish me to preach, and have sent me many letters to request me to do so. But if my Lord and Master says 'Be still!' I wish to do as He would have me."

From this time his health and strength evidently gave way; yet, like a good soldier of Jesus Christ, though faint and feeble, he would not quit the service; it was his chief delight, and still he sought to be in the field. The medical caution he had received did not deter him from all action. While he thought he could aid, in any way, the spiritual interests of his beloved flock, he could not be withheld from appearing before them. His heart yearned towards them; and could he only make his voice to be heard, he longed to repeat his appeals; and to remind them of the grace of the Lord Jesus, the preciousness of His salvation, and the blessedness of the heavenly inheritance on which he felt himself about to enter.

On some few occasions after this, enfeebled as he was, he preached, and performed other ministerial duties, till absolute prostration of strength convinced him that his work was done; and that the time of his release from labour was arrived. He was notwithstanding yet able, at the suggestion of Dr. B., to make another excursion to Brighton and Hastings, to try its effect in the way of alleviation. On his return he suffered much from a spasmodic attack, with great difficulty of breathing. At the same time he enters in his Diary some grateful notices of his numerous friends, who made him calls of sympathy, or sent him substantial tokens of their kindness and concern.

"I am surrounded," he says, "with mercies,—I am overwhelmed with the kindness of my dear friends. The Lord be with my dear people, and pour down the abundant influences of the Holy Spirit upon them all! Amen."

In a letter to a friend, in October, he says:—

"I have begun almost to despair of getting better. Nothing seems to do me any permanent good. At times, I am partially raised up; and then I am encouraged:—but I am soon knocked down again; and so, I expect, it will be, till the tabernacle is taken down altogether. Well, it is a mercy that the process is so gradual; and that I have not been hurried unexpectedly away. God's time is always best; and His mode of dealing with us always wisest. I hope I shall be preserved from impatience and fretfulness; but I am afraid of myself. May the Lord grant me in patience to possess my soul!"

To another, who had urged him to refrain from labour that seemed too much for his strength, he replies:—

"The strain of your last reminds me of Peter dissuading his Master from His work and sufferings,—'Spare thyself,'—which, with *His* example before me, *I dare not do*, till absolutely constrained. It may be so, that I shall not be able to resume my work—but I must try; and if I cannot go on, I shall see it is the Master's will to lay me aside as a shivered vessel no longer fit for service; and then, I hope, I shall be found resigned."

The following are extracts from his Diary:—

"14*th December*.—I have suffered much from want of breath for several weeks; and medicine seems to be doing little for me. Still, it is right to use the means, and the heavenly Physician can, and *will*, bless them, if for His own glory and my good.

"30*th*.—How gently is my Divine Master dealing with me. He leaves no doubt about my work being done; and He is letting me very gently and composedly retire to rest—Blessed be His gracious name! How can I sufficiently praise Him? Impossible! but He accepts my feeble lisping.

"1*st January*, 1851.—Permitted to enter upon another year. How great the mercy of my God! I did not expect it; but have been daily looking for my discharge. Still, I hope, I am willing to stay, and work, or suffer, as long and as much as He sees fit. My times are in His hands; and I do rejoice that they are;—they are the best hands; and He does, and will do, all things well.

"I am satisfied with my medical advisers, and the means they employ; but my dear sons seem anxious that I should have further advice. So it is arranged for Dr. Latham to see me this afternoon. I have no expectation that he can do me any good; but it will be a relief to the minds of my children, that nothing has been left undone. May the Lord guide and instruct him, whether it be for life or death; and put efficacy into the means, or withhold it, as seemeth Him good.

"*6th.*—Had an interview with Dr. L. and Mr. J. The doctor was particular in examining me; and then candidly said, 'Your heart is in that state that you must not think of undertaking any public service again. You must not attempt to preach any more. You might, in the summer, get through a service; but the risk would be great. You must avoid all effort and all excitement, and do what you can in a quiet way.' This is, indeed, a heavy stroke,—but my Divine Master has sent it; and is teaching me, very tenderly, how He can carry on His work without me. Well, blessed Lord, I desire to bow with submission to thy will. If I have any wish to live a little longer, it is to be the instrument of promoting the glory of my Lord, and the good of souls; but if He say, 'I have no more for thee to do,'—let Him do with me as seemeth Him good.

"Wrote a few words on the 'Motto,' which I must get Mr. Allon to read on Sunday at the ordinance; and may it be blessed to the good of many. —Amen."

In explanation of his allusion to the "Motto," on which he says he had written a few words to be read to the Church, we have to observe, that it had been long his practice, on the first Sabbath of every year, to select a text of Scripture, and recommend it to the continued and devout attention of the several members, under the designation of the "MOTTO FOR THE YEAR." That which he gave for 1851, was from 1 Cor. xvi. 13, "Watch ye, stand fast in the faith, quit ye like men, be strong." The address prepared to accompany this "Motto" was so well received by the Church, that many begged to be possessed of it in a durable form, for their private use. It was accordingly printed, and distributed amongst them. And that the benefit they hoped to derive from it might be still more extensively diffused, it was handed to the Editor of the *Evangelical Magazine*, where it was inserted in the number for February of that year.

"*20th.*—How kindly and tenderly is my heavenly Father dealing with me! Though I labour, day and night, with shortness of breathing, I have no severe pain, no paroxysm of distress. I hope, too, that my mind is stayed on God, and kept in peace. I certainly have no painful apprehension respecting the issue of this affliction. I hope it is not presumption.

"*2nd February, Lord's Day.*—Not allowed by my medical man to go out, on account of the dampness of the morning. This is the severest part of my trial—confinement from the House of God;—and yet, I hope, I find that these are not altogether unprofitable hours; that I have some enjoyment in reading, in meditating on the word of God, and lifting my heart to Him in prayer. O that I may be enabled still more abundantly to say, 'Truly my fellowship is with the Father, and with his Son Jesus Christ!'

"11*th.*—I had thought, for some time past, that my Lord and Master was about to withdraw me very gently from service and suffering; but now it seems as if there was much to be done in me, in the way of purification and meetness; and, therefore, I am kept in the furnace a little longer. The heat is tempered, and the suffering is not great; but the difficulty of breathing is distressing, and wearisome nights are my portion. Oh, that strength may be given according to the day; and faith and patience hold out to the end! *As* thou wilt, and *when* thou wilt, blessed Lord! only grant me a meetness for all thy blessed will.—Amen!

"17*th March.*—Panting for breath. O that I could say, 'As the hart panteth after the water-brooks, so panteth my soul after thee, O God!'—but I feel dull and heavy. At the early stage of this visitation, I was more comfortable in my mind, and willing to stay or go, as my heavenly Father should see fit. Yet, I hope, I am built on the one only foundation; and looking to, and trusting in, the work of my Divine Redeemer. I have no longing to depart. I have peace, blessed be God; but I should like to feel more ardent desires for heaven, and to be led to think more of the joys and pleasures which are in 'the presence of God, and at His right hand for evermore.' O Lord, open thou my lips, to show forth thy praise! I have been very backward in speaking about the best things—very culpable as it respects my family. O that I may be enabled to say something for my Saviour to my family—something that God will own and bless as a testimony from the lips of a dying man; for so I regard myself—yes, O yes!

" 18*th.*—O that faith and patience may be given me, under this protracted affliction. I greatly fear lest I should dishonour God, and injure my own soul by impatience and rebellion. Lord, strengthen me, and help me, and cause me to rest on the word, 'As thy days, so shall thy strength be!'

" 8*th April.*—Have been employed this morning with Mr. H. in setting the house in order, in a temporal point of view. May my spirit be ready for its flight to the mansions of the blessed; and may I be enabled to say, with good old Simeon, 'Lord! now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation!' Oh, to be made meet to be a partaker of the inheritance of the saints in light, clothed in the righteousness of the Divine Redeemer, and adorned with the graces of the Holy Spirit!"

This is the last entry he was permitted to make in his Diary. In this devout frame of mind—with these holy aspirations—he seems at once to have closed his memoranda, and his concern with all sublunary things. — He was evidently anticipating a speedy exchange of worlds, and thought it much nearer than it proved to be.

The foregoing extracts have been placed before our readers, that they might the more clearly trace the current of his feelings, as he was nearing the hour of his ascent to the beatific vision of his Lord. Calm and unperturbed it moved on, like a deep, unruffled stream over a smooth, uninterrupted channel to its ocean. No impatience of spirit—no murmuring whisper—escaped from his lips, to disturb the hallowed serenity of his sick chamber. Conscious that he was now preyed upon by a disease fast progressing towards a fatal issue, he was undismayed. The "Rock of Ages," to which he had so long, and, we may add, so *successfully*, pointed others, as the only sure foundation of their hopes, was now the stability of his own soul. Abundantly, therefore, did he enjoy the fulfilment of the promise, "Thou wilt keep him in perfect peace whose mind is stayed on thee."

His house was now become a spot of much deep and heartfelt interest. Many were the calls, and many the anxious inquiries made respecting him from members of his Church, from the Congregation, and from the neighbourhood around. It was strikingly perceived how widely and how greatly the sufferer there was esteemed and beloved. The kindest expressions of sympathy and sorrow were heard from every quarter. Warm testimonies to his worth, and deep regrets at the thought of losing him, were passed from mouth to mouth. Meanwhile, all that medical skill and attention could do was done for him; while every the least service that love and respect could suggest, from the unwearied nursing and soothing of dear Mrs. Lewis herself and the children, down to that of the most subordinate branch of the household, was promptly rendered. In the midst of all he exhibited the grateful, pious, and submissive spirit of the enlightened Christian; and many who were privileged to witness the exhibition, were led to "glorify God in him." Constitutionally susceptible of kindly feelings, he was also keenly sensible of friendly attentions and tokens of favour bestowed on himself, and this, we think, is pleasingly expressed in the following passage from one of his loose papers:—

"Shut up in the chamber of sickness, I am taught by experience what it is to have wearisome days and nights for my portion; but how light are *my* pains compared with what many suffer, and how great my alleviations and comforts! In this respect I have, indeed, all that heart can wish: a tender and affectionate wife assiduously attending me; beloved children and grandchildren constantly looking after me, and kind friends vying with each other to show me attention, and provide for my wants! These are good things, indeed; and I would trace them all to my heavenly Father, the Giver of every good and perfect gift. He is the great Source and Fountain of all. The streams of earthly comforts flow from Him. Bless the Lord, my soul! and O may I be very quiet and very submissive, ready to do, or suffer, whatever may be the will of God! Amen."

Though, during his protracted illness, his complaints of pain and uneasiness were but few, it was often indicated, by the alteration of his features, that he was suffering severely. It was in the nature of his disease, with its concomitants, greatly to distress him; but the prayer which he repeatedly and fervently presented to God, that his faith might not fail, and that Divine strength might be made perfect in his weakness, appears to have been graciously answered. His faith stood firm; no device of the invisible foe was permitted to shake it. Though there was no burst of triumph, though he was not rapt into ecstacies of enjoyment, he uniformly possessed a settled conviction of his interest in the love of his Saviour, of whose faithfulness he was fully persuaded, and could say with the Apostle, at the close of *his* ministry, "I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

From what occasionally dropped from his lips, it was evident that, in his lonely moments, and when favoured with a mitigation of his sufferings, he held much converse with himself. He pondered his case, impartially scrutinizing it; and, in the spirit of intelligent piety, reasoned *mentally* on the purposes of God towards him.

It is a distinguished excellence of pure Christianity, that it gives the believer ample scope for the survey of his entire position—a panoramic view of the scheme of his being—so that he can look back upon the past, forward to the future, and on each side of him, on all that attends him; and throughout the whole he can trace, on principles of infallible truth, the design and the hand of a wise, a protecting, a gracious God. In such an exercise of the mind he can indulge with freedom. He has an unerring guide, the Word of God, to lead him to right conclusions. Even in the darkest dispensations, his guide, itself a light, shines upon his path. He sees the *end* of the Lord, that it is all well, and in the solitude of night he can sing, "In the multitude of my thoughts within me thy comforts delight my soul!" Our departed friend, now waiting his release from service and suffering, seems not seldom to have enjoyed these pleasing and profitable meditations. The following remarks, doubtless the result of such an exercise, his granddaughter wrote down at his dictation.

"I have just been thinking that, while I have been asking myself how it is that I am detained so long on this side Jordan, having looked for my dismission for weeks past, and though perplexed, and beginning to be restless and uneasy with this lengthened trial, so contrary to my expectations, it behoves me to remember that God is, and must be, righteous in all His ways, and holy in all His works. He may yet have something to do *in* me, *for* me, and *by* me. *In* me, by perfecting the work of grace in my soul; and surely there is much to do in this way. *For* me, by giving me clearer views of the great work of redemption for my own guilty, helpless, lost, and undone condition; and bringing me to a more simple and entire dependance on the finished work of Jesus Christ, and drawing me to a more lively conformity to the Saviour's image, and a greater meetness for my heavenly home. *By* me, in permitting me to speak a little more about His goodness and mercy, proclaiming His truth and faithfulness to others; and that, by enabling me to possess my soul in patience, I may exemplify and set forth all the passive graces of the Christian character,—more submission, resignation, and lively faith, increased hope, fervent love, and earnest desires after the possession of the heavenly inheritance. If these purposes be accomplished by thus detaining me, I shall surely have much more reason to be thankful than to repine. The Lord grant that it may be so! Restless days and nights are appointed me; but is it not in mercy that I am freed from *severe* suffering, and, upon the whole, kept in peace? Is it not in love and mercy that my heavenly Father employs such discipline to perfect that which concerneth me, and to prepare me for a far more exceeding and eternal weight of glory?"

He now seldom suffered any topic of conversation to pass without making it subserve some spiritual improvement. To a few friends, who had been to see the great "Exhibition" of 1851, he remarked, "It is, no doubt, a very grand exhibition of the powers God has given to man; but the EXHIBITION of His love to guilty man!—*that* is the greatest exhibition of all, where Christ, His Son, is exhibited as made unto us wisdom, righteousness, sanctification, and redemption! *This* is an exhibition which *angels* desire to look into, and will be the subject of our contemplation through all eternity."

On hearing of the death of the Rev. J. J. Freeman, late Agent of the London Missionary Society in Madagascar and South Africa, he said, "Dear Freeman! He was a much-beloved brother. We have worked together in the missionary enterprise for many years, and I had looked forward with delightful anticipation to interesting details of his recent tour. But God's ways are not as our ways, nor His thoughts as our thoughts. He has been honoured to accomplish a great work. Though twenty-two years younger than myself, the Master has called him to rest from his labour, and to enter into the joy of his Lord. Blessed spirit! now joined to the spirits of the just made perfect, may I follow thee, at the Master's time, and in His own way!"

We have been favoured with the testimony of a brother minister, who was witness to much of the solemn scene we are now describing. We take the liberty of giving the following extracts:—

"I saw Mr. Lewis several times during his painful and protracted illness, and never found him otherwise than resigned and peaceful. It is well known that his sufferings were very heavy, and his nervous system being much shaken, it was not surprising that physical causes should sometimes interfere with his calm enjoyments. But the state of his mind was uniformly all that his best and dearest friends could wish it to be. He honoured God, and God honoured him. He sometimes told me that he thought it strange that he should be permitted to live after his work was done. But when it was said to him, that 'God made His patient-suffering, as well as His active, laborious servants to be witnesses to the power of His grace,' he replied, 'Yes, that is true, and the will of the Lord be done!' When reflecting on his past life, he admitted, most gratefully, that God had done much *for* him and *by* him; yet so lofty were his conceptions of the Divine will, and so deeply impressed was he with the extent and equity of the claims of God upon him, that he both felt and acknowledged his deficiencies, and confessed that he had been an unprofitable servant.

"It was truly delightful to witness his humility, —his meekness,—his tenderness of spirit,—his love to Christ and his people,—and his simple faith in the promise and care of the Lord his God. I shall never forget the solemn earnestness of his soul, when, on one occasion, expressing his conviction that ministers, in order to be acceptable and useful, must preach Christ, he exclaimed, 'Brother M., Christ and Christ alone is that which the soul wants; it wants Him in His person, work, and grace; and without Him there are not likely to be conversions from the world, nor can we expect the Church to prosper and be in health.' He had a vivid sense of the mercies he enjoyed, and most grateful was he for them. He often wept when he spoke of God's goodness to him. He saw only mercy in his affliction. He heard a Father's voice, discerned a Father's purpose, and knew that his stripes were inflicted by a Father's rod.

"Now and then, towards the close of his sufferings, he did express a desire to be released; but this was done with so much patient endurance, and peaceful acquiescence in the will of God, that it was most easy to perceive in the afflicted man, the resigned and submissive Christian. Indeed, he appeared almost afraid to express even a *faint* longing for home, lest it should be thought he was impatient, and unwilling to wait the Lord's time. In him there was blended the maturity of Christian fatherhood with the simplicity of Christian childhood; and this gave dignity and consistency to all he said and all he did. I shall ever remember with grateful joy one interview, when the conversation turned on assurance of faith, and the privilege of realizing one's own interest in the great salvation. He spoke of the firmness of his hope, and of his faith, as fixed and unwavering. There was no cloud between his soul and his Saviour. He dreaded presumption—the fear of self-deception made him solemnly cautious; and well knowing that only the *sanctified* are entitled to the consolations of the *justified*, he was careful to examine himself, and not to appropriate the promises which did not belong to him. But after dwelling for some time on the reasons which induced him to believe that he was not deceiving himself, and after comparing himself with God's word, and tracing the operations of Divine grace, he said, 'My dear friend, I now can say—

> 'A guilty, weak, and helpless worm,
> On thy kind arms I fall;—

and then added, 'Not, *be* thou,' implying that the thing was not done, or that there was doubt about it—'but

> 'Thou *art*—yes, thou *art*—my strength, my righteousness,
> My Jesus, and my all.'

To witness what I then did, of his confidence and hope, was unspeakably refreshing. It was, indeed, a luxury to sit for a few minutes by his side, and to hear him speak, when he was able to do so, of the power of religion, and of the preciousness of the Saviour."

The following expressions, gathered from him by his family during his last moments, we take from Dr. Leifchild's discourse, preached to a crowded and deeply interested audience, on the morning of the Sabbath after the decease.

The disease, which he knew had taken fatal hold of his frame, excited no alarm in him. "I hope," he said, in reference to it, "I am willing to bear all God sees fit to appoint for me. His will be done *in* me, and *by* me. I am dumb. I have nothing to say in the way of murmuring, but everything in praise of the Divine mercy."

On being informed of a sudden death that had occurred he observed, "I have hoped that this might not be the case with me; though, as it regards myself, it matters not whether it come in the morning, at noon, or in the evening. But if I might have a desire about it, I should be thankful for my family not to be alarmed by my sudden departure."

On drinking a cup of cold water he exclaimed, "How refreshing it is! it is an emblem of the purifying and sanctifying grace of the Holy Spirit; and, *as such, I take it.*"

His frequent expression was, "*Christ is all to* *me; the foundation of my hope; the subject of my ministry; the source of my consolation and joy.*"

To a brother minister who visited him he said, expressing the state of his mind, "I have not a doubt. Jesus Christ is the same, yesterday, to-day, and for ever." And, looking at that friend with affectionate earnestness, he added, "Preach Him fully; serve Him faithfully; and doubt not He will be with you to the end."

A friend once asked him how he felt; to whom he replied, "As one beaten about by the waters, but not overcome by the billows, or dashed against the rocks. I had hoped to have got into port long ago; but it is all right—I am sure of it. I only want more faith."

To a similar question, on another occasion, his reply was, "Oh, very weak in the body, but strong in the grace that is in Christ Jesus. I had hoped, ere this, to have begun the song of Moses and the Lamb. I know not why I am detained; but it is all right. My heavenly Father knows what is best; *His* time *must* be the best."

On its being remarked to him, "I fear you are suffering much," he said, "Oh yes; but my consolations have been *much* more abundant. How numberless have been my mercies! A comfortable home, suitable nourishment, kind friends, affectionate relations, mental resources, freedom from agonizing pain; and oh, boundless, unspeakable mercy! a kind, covenant-keeping God, a Shepherd, a Saviour; yes, and, delightful appropriation, *my* Shepherd, and *my* Saviour."

On a Sabbath day he said, "It has long been my day of labour; I hope it will be the day on which I shall enter the rest prepared for the people of God."

On his last birthday, he said to three of his grandchildren, "I little thought I should be spared to see another birthday; and why I am, I cannot tell, unless for these three reasons:—that my heavenly Father has something to do *in* me; something to do *for* me; and something to do *by* me. I am a poor, meagre skeleton of a Christian; and He sees I want filling up, that I may be more like Him, and more fit to be with Him. Perhaps He spares me for the benefit of my family and the Church, that I may exhibit to them the passive graces, and show them how religion sustains and supports, and gives resignation in prolonged suffering. I have been tossing to and fro all night; and am fearful of impatience;—no, not impatient; I cannot be that;—He will not let me be that."

Not long after, he added, "I do not want a scene got up on my death-bed, and all my children and grandchildren called around me. I desire *always* to speak as if for the last time."

At another time, he observed, "I cannot view death as a grim enemy. I shall welcome his approach as a friend, come how and when he will. I am ready at any moment to depart, and to be with Christ. This cannot be natural to us, for we shrink from the grave; but I know in whom I have believed, and can at any moment commit my soul to His keeping."

When appearing to be in great pain it was said to him, "Oh, that I could give you relief!" He replied, "None but the heavenly Physician can do that; and if merely extending my finger would cure me, I would not do it, unless I felt sure it was the will of God."

On coming out of a severe paroxysm, in which breathing seemed almost suspended, he audibly and calmly prayed. "Father, if it be possible, let this cup pass from me; nevertheless, not my will but thine be done. No, I have no will in it; *thine* be done." When it was remarked that so unusually useful a life as he had spent must be pleasurable in the retrospect, he said, "Oh, do not mention it;—it is a mere figment; not worth a thought. Oh, that I had accomplished more! But thanks be to God for having employed a poor frail worm to do something for His glory."

Again, "Oh, my dear child, I thought just now I was passing gently away; but I see more suffering is reserved for me. This has been a day of great bodily pain; the waves of Jordan have pressed heavily against me; but my Saviour is above them, to subdue them, and *keep* them in subjection. Oh, my soul, be still!—Christ has made it all safe for thee!"

After a night of suffering, he said, "I thought, last night, I was sinking calmly into eternity. But there is something still to be done. It is all right; I would not have it otherwise. How much mercy is mingled in my suffering! The roof remains entire; but the timbers are being taken gently down, one by one."

He took leave of his children with great emotion, giving them the patriarchal blessing—"The Lord bless thee and keep thee, and make His face to shine upon thee!"

To one of his sons he said, after a period of severe suffering, in which he seemed to be passing away,—"I bear my dying testimony that 'goodness and mercy have followed me all the days of my life.' Yes, often remind your dear mother, that for upwards of fifty years goodness and mercy have followed *us* together."

For the following brief account of the closing scene we are indebted to his daughter, one of his most assiduous attendants:—

"In the course of the last fortnight of his life he had several most distressing attacks, during which we all feared every breath he drew would be his last. He thought so too, and frequently expressed his surprise that he was brought through them. Such was the patience he maintained, such his perfect willingness to wait his heavenly Father's time, and, though longing to depart, so confidingly did he seem to rest on the promises of his God and Saviour, that those around him felt he was 'quite on the verge of heaven,' and listened, with deep and anxious interest, to the expressions he now and then uttered. One favourite verse of Charles Wesley's he frequently quoted:—

'In age and feebleness extreme
Who shall a sinful worm redeem?
Jesus! my only life thou art,
Strength of my failing flesh and heart!
O might I catch one look from thee,
And drop *(pass)* into eternity!'*

"'I like,' said he, '*pass*, in the last line, better.'

"His morning and evening chapters, and the portion for the day, from Mason's 'Spiritual Treasury,' were read to him, and much enjoyed by him, till within the last week, when he was too feeble to bear it.

"On Saturday, the 28th February, he was evidently much worse, and dozed the greater part of the day. On a remark being made to him respecting the glorious prospect before him, he raised his eyes and said, 'Angels bid me come!'

"His children and grandchildren came, in the course of the day, to see him; but he was then unconscious of their presence, and they were unwilling to excite or disturb him. They turned only a sad, silent look upon the dear countenance, calm and comely in sleep. The interest felt with that look was indescribable; tenderness, solemnity, and veneration were mingled in it.

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* Composed by Mr. C. Wesley when dying, and written down by his wife.

"At night, he was not thought to be worse; and, to relieve my dear mother, and afford her an hour for repose, one of my brothers sat up with him; the other remained in the house. He took nourishment twice during the night; and, about three in the morning, fell into a sound sleep. About eight o'clock, his breathing became louder and more difficult: it was evident there was a change.—Dear mamma sent for me.—We all, with the servants, watched around him.—He gently breathed out his spirit, about twenty minutes past nine, just as his beloved people were preparing to enter the House of God." His age was *seventy-four* years and *four* months.

The hour for public worship had nearly arrived when the mournful event took place. Many of the Congregation, on their way to the sanctuary, were apprised of it by observing the tokens of a decease at the windows of the dwellings in the neighbourhood. The entire assembly in the Chapel speedily caught the sad intelligence; and the sensation produced was deep, solemn, and, overwhelming. To proceed with the usual service was impossible. As soon, therefore, as Mr. Allon and the deacons recovered sufficient composure of mind, they entered upon a devotional exercise. The late Rev. J. Yockney was then present, and took part in the service; and, in a prayer remarkable for its expression of feeling, affection, and submission to the Divine sovereignty, seemed to lift the melted hearts of the Congregation with it to the throne of God. Such devout reverence, solemnity, and deep feeling characterized this religious exercise, that it might be said—if ever an address to the "Hearer of prayer" carried with it the devotional feelings of a whole assembly, it was on this occasion.

We cannot omit to add, that the interest felt in Mr. Yockney's presence, at this time, must have been subsequently deepened to a great degree by the melancholy fact, that only three months and one week after, he was himself numbered with the dead! But though in his case, as in that of his beloved friend and brother Lewis, we are left to mourn the loss of their society and active services, we have the high consolation, that both are now happy spirits before the throne of God, "arrayed in white robes, with palms in their hands; and the Lamb which is in the midst of the throne now feeds them, and leads them unto living fountains of waters; and God has wiped away all tears from their eyes."

In concluding the memoir of our departed friend, Mr. Lewis, we would say, thus was spent and closed a life devoted by its possessor to the service of Christ and the salvation of souls; and we cannot but feel assured that it was a sacrifice holy and acceptable to God, who gave him grace willingly and cheerfully to present it. His course through life was comparatively calm and peaceful; little diversified with incident, little disturbed by vicissitude; but distinguished by oneness of aim—to serve his God, in the ministration of His word—in the prosecution of which he was "steadfast, immoveable, always abounding in the work of the Lord." In many respects his life may be recommended, particularly to young ministers, as a devout study. To the humble and honest student it can hardly fail to be profitable. If it instruct him not in metaphysical subtleties, or in the *philosophy* of religion, it may lead him to cultivate that style of preaching which is most likely to be attended with "the demonstration of the Spirit and of power:" if it enrich not his intellect with bold and magnificent ideas, it may help to benefit his heart, by moving him to cherish within him that "meek and quiet spirit which, in the sight of God, is of great price."

And now, we are persuaded that, after having so prominently shown the man throughout this memoir, we shall not be expected to say much respecting his CHARACTER. To those, however, who had not a personal acquaintance with him, the remarks that follow will doubtless be acceptable.

There were certain points in the character of Mr. Lewis that, like the features of a faithful portrait, will, when referred to, be at once recognized by all who knew him. Of his special characteristics, we should say that his HABITS were undoubtedly those of *Order*, *Punctuality*, and timely or business-like *Despatch* of every service he undertook.

His love of *Order* was patent to all about him. It was observable in all his in-door and out-door arrangements. He carried it out in his every concern, from the gravest and most momentous, to the smallest and most unimportant matter. Feeling the weight of the Apostle's admonition, "Let all things be done decently and in order," he seemed to have bound himself to its literal and unrestricted observance. It was not unfrequently his own remark respecting himself that, acting upon the simple maxim of "A place for everything, and everything in its place," he could, at any time, and without difficulty, put his hand on any paper or book, as he happened to want it.

In *Punctuality* we know of none that ever surpassed him; and we think, few could be found his equals. It may be said, perhaps, with perfect truth, that the Rev. Thomas Lewis was never found missing at the time and place when and where he was expected. To his epistolary correspondents he was admirably prompt in his acknowledgments. It always gave him pain to suppose that he kept any one in suspense; and rarely indeed was a second letter ever found needful to remind him of a former one, to which he had not replied. By this rigid punctuality he contrived to keep down a mass of correspondence that would otherwise have accumulated to an overwhelming amount. It was his habitual aim to do "the work of the day in the day;" and never to load an after-day with a burden not its own.

In the timely execution and *Despatch* of affairs, he also greatly excelled. He was, among his brethren, *the man of business.* This habit is cognate to the preceding one—the man of punctuality is also the man of despatch. Deeply sensible of the value of time, our friend carefully economised it; and this he did, not simply by shunning all useless expenditure of his own, but by constantly guarding against intrusion on that of another. He made it a rule to despatch every part of his work at its proper hour, having the scriptural counsel ever in his remembrance, and often on his lips, "Whatsoever thy hand findeth to do, do it with thy might." Hence the promptitude with which he discharged his official and his social duties; in neither of which was he ever justly chargeable with deficient attention or slovenly performance.

Such were the habits of the man. But they were not merely *habits*—not simply the results of constitutional temperament. They were, in a great measure, the manifestations of PRINCIPLE. Mr. Lewis was emphatically a man of *principle.* The good qualities of his social character were founded on principle. He acted with the most scrupulous regard to truth and faithfulness. His word once pledged he held inviolably sacred; and it was everywhere felt that in *his* engagements the most perfect confidence might be reposed. His moral attributes were all of a high order. He walked and conversed among his fellow-men with a name for integrity and rectitude, not *blameless* only, but *exemplary*. Such was his sense of honour, such the generosity of his spirit, that, in all his differences with the world, he chose rather to be on the *losing* than on the *winning* side. Whatever savoured of the selfish or the mean was abhorrent from every feeling of his soul; nor did he, any more than a child, know how to employ an artful, intriguing policy to gain any personal advantage.

He was, in every company, particularly acceptable from the blandness, affability, and courtesy of his MANNERS. No one could more happily observe the *suaviter in modo* than he. Careful not needlessly to awaken a feeling of mortification or displeasure in the bosom of any one, he never allowed himself, in word, in look, or in gesture, to border on what might be thought rude, harsh, or repulsive. On the contrary, the amiability and cheerfulness of his demeanour, while it made him a special favourite with his numerous friends, gave assurance to all that no intentional offence was to be apprehended from him. He was certainly indebted to nature for much of the agreeable in his person. His eye beamed kindness; sweetness sat upon his lips; and when he smiled, benevolence radiated in every feature of his face. But as to his whole air and manner, whether in the committee-room, or in the parlour, he was the polite gentleman, and the condescending Christian.

Mr. Lewis, it is confessed, was not cast in the mould of a powerfully influential and commanding specimen of humanity. He was not born to tell impressively on the opinions, or to form and fashion the temper, of the age; but his mission, though of a less notorious and prominent nature, carried with it an importance not to be exceeded, since it involved the best, the eternal, interests of mankind. In this mission, overlooked, and hardly understood, as it is, by the highest and the lowest grades of worldly-minded men, it was given him to labour long, and with unusual success. As he went on with characteristic diligence to fulfil it, it was interesting to see how the plain, unostentatious, but warm enunciation of the truth as it is in Jesus was owned by the Holy Spirit, and proved to be "the power of God, and the wisdom of God," in the many seals given to his ministry.

Of such marks of the Divine approval and blessing, much was he permitted to see during his career of usefulness; but much, very much more, we believe, will be made known, to his unspeakable joy, in the great day when the Lord shall "make up His jewels," and call them His own. These tokens of his Master's presence with him he received, as his Diary shows us, with deep gratitude, and self-abnegation. But it is also just to his memory to say that, while his heart was gladdened to behold the fruit of his own instrumentality, he was equally delighted to hear of, or to witness, the success of other labourers in the same field, and for the same Master with himself. Naturally of a kind and loving disposition, he knew nothing of jealousy on any occasion, and the love he bore to the Saviour uniformly led him to rejoice and give thanks, whenever, and by whomsoever His cause was promoted. He looked on all "the household of faith" as his brothers and sisters; and with many of them his fellowship was intimate—was sweet. There are numbers of his country brethren who can doubtless remember, when they occasionally visited the metropolis, how refreshing to their spirits was an hour's interview with the minister of Union Chapel,—how, when he gave them his friendly hand, the eye, as well as the word, told them that his heart went with it,—how they felt themselves drawn to love him by the kind sympathy with which he listened to their tales of difficulty, and proffered them his counsel and personal aid. And this kindly feeling, this ready service, he extended, not to one or two sections of the Church only,—his charity was catholic;—he was brother and friend to weep over the distresses of any who loved the Lord Jesus Christ, and who called upon His name.

CATHOLICITY OF SPIRIT, indeed, was a prominent feature of his character. A thorough Independent Dissenter, he was nevertheless no stiff sectarian. His feelings, his opinions, his conversation, his doings, were ever found on the side of expansive friendliness—not limiting his confidence to those of his own creed and connexion alone, but giving it freely to all, of whatever class, provided they "held the Head." He hated everything like exclusive policy in any transaction he took in hand. His liberality and kindliness of heart prompted him habitually to view things in the most favourable light; and to look on men, in general, with an indulgent eye. But he was not a latitudinarian, lending his countenance to any and every variety of human opinion. While he was no respecter of persons, he respected principles. His was a *scriptural* catholicity. He knew the tendency of the human mind to err; and before he confided, he examined. Carefully observing the apostolic caution, he "tried the spirits whether they were of God." Where he discovered them to be opposed to the truth, he rejected them; where they were consistent therewith, whatever their denomination, he "bid them God speed," rejoiced in the good they accomplished, and prayed for their success. The catholic feature of his character was well appreciated by many clergymen of the Established Church; with not a few of whom, both in his own neighbourhood and elsewhere, he lived on the most friendly terms; nor could anything give him more sincere pleasure than to correspond and act with them in the service of benevolence and religion.

BENEVOLENCE — a benevolence unrestricted as to its object—was a ruling affection of his heart. Nor did he content himself with waiting for opportunities of doing good; he sought them out; and when he could, he relieved the case, at his own private cost; when he could not, he directed to quarters where relief might be obtained. He was a philanthropist of the purest style. He loved the whole family of man. He rejoiced in the diffusion of universal good: he laboured for it; he prayed for it—which he did, not merely as a professional discharge of duty—but as for an object dear to his heart. Hence his devotedness to the Missionary Enterprise, both in the Foreign and the Home departments, and his kind attention to benevolent and charitable Institutions, wherever founded. The centre of his love and admiration was Christ; and he longed to see all mankind, from every point of the world's circumference, converge towards Him. In the spirit of his Lord he wished all men to be saved, and to come to the knowledge of the truth.

His RELIGIOUS CHARACTER was that of eminent godliness. He was a holy man, and "feared God above many." Religion was not with him a matter of theory; but a powerful operative principle at the heart. And that he was thoroughly imbued with its benign spirit was beautifully evinced by the tenor of his life; he lived much as he taught, —a commentary on the pure and undefiled religion which he loved to preach. The power of the religious feeling upon his mind, which led him so entirely to consecrate and surrender all that he was, and all that he had, to God, is impressively shown in the submissive phraseology he has repeatedly used in his Diary—"Lord! *when* thou wilt, *where* thou wilt, and *how* thou wilt."—"He put the rudder of his life into the hands of his God, to steer its course as it seemed Him good, resting quietly on the word of His promise for his safety."

We have ever thought of Mr. Lewis as one to whom grace was given to reach a high-toned piety, and to exemplify a rare degree of conformity to the meek, the lowly, and the holy Jesus. It was this that gave him what influence he possessed in the religious world. In his resemblance to his Saviour lay his strength, and that moral beauty by which he attracted the love of all with whom he had to do.

In his DOMESTIC RELATIONS, whether as husband, parent, or master, he was peculiarly amiable. It was in those he especially showed *himself*. The spot where a man's prevailing temper and disposition can best be known,—where he most commonly speaks and acts "as he thinks in his heart" —is his *home*. In the bosom of his family it is, if any where, that his character is seen in its undress. Here he throws off the restraints of out-door society; here his predilections and his master-passions have their freest play; and here he is encircled by his closest and most constant witnesses—witnesses who are the most of all interested in him. Much of the finer qualities and accomplishments by which many have won esteem and admiration abroad, has often been found allied with coarseness, selfishness, and ill-temper at home, which Christianity, with all its charity, condemns and disowns. But when we follow our friend Lewis to his family circle, and test his character by its exhibition there, we find it every thing that his public conduct and his ministerial teaching would lead us to expect. There, indeed, it was that he most lovingly and most attractively showed himself. There the tender affections of his heart were most unreservedly manifested. His conjugal love and fidelity, and his parental mildness and yearning watchfulness, drew to him every heart of the family group, and made his dwelling a happy home. To servants, and to tradesmen that did business with him, he was uniformly kind and considerate—frequently, with self-denying generosity, studying to promote whatever he thought would be to their advantage. In fine, the position in which Mr. Lewis could best be known, was also that where he was most beloved and most admired.

Should it appear to any of our readers, who were not personally acquainted with him, that we are seeking to represent him as absolutely perfect and sinless; or that we wish to exalt him above all others of his species, we can only say we disclaim all such intention; though, we confess, it has been much easier to find in his character an excellence to commend, than a fault or defect to blame. We forget not that it is written, "If we say we have no sin, we deceive ourselves, and the truth is not in us." We are very sure that, in his lifetime, nothing could give him more pain than to hear himself extolled above measure, or to have had undue preference awarded him above another; and we would not *now* say for him what he would himself have utterly rejected. Neither do we presume to set him up as the boast and pride of the Nonconformist ministry of the present day. No; many and beautiful as his virtues and graces were, we bless God he has left not a few of his brethren, in that department of the Church of Christ, whose eminent piety and blameless conversation "adorn the doctrine of God their Saviour in all things." But we are persuaded, that with all who knew the subject of this memoir, it will be at once felt, that where we have spoken of him in the highest terms, we have been only consistent with the truth, and have done him nothing but justice.

To describe him as a PREACHER, instead of offering any remarks of our own, we gladly avail ourselves of the excellent discourses delivered at the "Funeral Services," and published soon after the decease. The Rev. J. Watson, who gave the "Funeral Oration," justly says of him, "He wished to be like Christ, and this awakened him to the great want of all ages, and kept the right point before him in his pulpit labours. It gave a clearly practical character to his discourses..........No text of Scripture was ever taken up, or quitted, by him as a matter of speculation. He had neither time, capacity, nor fancy for airy dreams. The Gospel was with him a question of life and death. No one could listen to him without this impression. The sincere, humble, fervent piety which distinguished him, chiefly struck the hearer. This gave unction to his ministrations. When he entered the pulpit on the Sabbath morning, it was evident that his Master had set him no unwelcome task. He could 'reprove, rebuke, exhort, with all long-suffering and doctrine,' patiently instructing his people in the will of Christ, because he himself heartily loved the 'doctrine;' and had manifestly first preached his sermons to himself."

The Rev. Dr. Leifchild has given, with exquisitely graphic discrimination, the precise idea of Mr. Lewis in the pulpit that his intelligent hearers must have formed of him. "The character of his discourses," says the Doctor, "and of his delivery of them, partook largely, as might have been supposed, of his mental and physical peculiarities. To the flights of genius and oratory he made n pretensions; and to the sage philosophy of the mere moralist he was cold and indifferent; but 'the moment evangelical truth was elicited he took fire.' He made himself acquainted with the different springs of human action, and the views and sentiments that occupy the generality of mankind, and was thus enabled to bring the truths of the Gospel to bear upon the diversity of men's minds and characters. Hence his discourses, while they seemed addressed to no one in particular, found an avenue to every mind, and received a response to their truth and correctness from every heart. His eloquence was not that of the boisterous or declamatory kind. It came not upon you with the force of a torrent, but insinuated itself into the mind like the silent operations of the gentle dew. It was not a fitful impulse, flooding the soul with a tempest of passion, and 'carrying away the landmarks of reason and reflection,' but a class of emotions suited to the particular truths he had to deliver, and produced by them. It was as far removed, however, from tameness as from vehemence. If there were no bursts of pathos, there was, as it has been remarked of an eloquent orator, 'a tear in his voice.' His known goodness and sweetness won upon all minds in his discourses; and he justified the remark of Lavater, that 'the most eloquent speaker, the most ingenious orator, and the most accomplished statesman, cannot effect so much as the mere presence of a man who tempers his wisdom and vigour with humanity."

The Rev. H. Allon, in the following extract, has beautifully described the nature and spirit of his preaching, and alluded, in a happy manner, to the unction from above, which gave it efficacy to the conviction and conversion of many, very many sinners to God, and to the consolation and establishment of believers in their holy faith:—

"The voice of our departed friend speaks to us in our recollections of the great truths that, for half a century, he preached. Pre-eminently was it a 'manifestation of the truth' to your 'consciences in the sight of God.' The practical issues of preaching, in the conversion and holiness of men, were his exclusive aim. Very rarely dealing with the metaphysics of the Christian system, he was excelled by few as an expounder of its ethics. The precept and the promise, as the guide and the encouragement of the Christian life, were his constant inculcations. He delineated 'Christian Characteristics;' he insisted upon 'Christian Duties;' he exemplified 'Christian Discretion;' and he expatiated on 'Christian Privileges.' And as the utterances of a man that himself strove after the practical realization of Christianity, they had all the moral weight of a high consistency. He spake of the things that he had himself 'handled, and tasted, and felt, of the good Word of God.' You always felt that he came to you in the fulness of his heart, and on 'serious aim intent,' and from the place of holy communion with God; you 'took knowledge of him that he had been with Jesus.' Like Moses from the mount of communion, his face often seemed to shine, and therefore was 'the treasure of his earthen vessel' often felt to be accompanied by 'the excellency of the power.'"

It were superfluous, in this department of character, to add anything to these extracts, save only that we have endeavoured to keep in view, and proceed upon the great principle which the subject of this memoir himself uniformly avowed,—*not to eulogize the dead, but to glorify God,*—to refer every excellence found in the fallen and erring *creature* to the condescending goodness and grace of the bountiful *Creator*, who puts the treasure into earthen vessels.—God, in his abundant mercy, grant that the loving and beloved Lewis, though dead, may "yet speak," and his voice from the tomb be heard by very many to their coming to the knowledge of the Saviour, and their attainment of life everlasting! Amen.

To record the deep sense they entertained of the worth and labours of their departed pastor, the Congregation erected, over his own pew in the

Chapel, a handsome marble tablet, bearing the following inscription: —

In Memory of
THE REV. THOMAS LEWIS,
PASTOR OF THIS CHURCH.
UNDER HIS MINISTRY THE CONGREGATION WAS GATHERED,
AND THIS HOUSE OF PRAYER ERECTED.
BY HIS CHRISTIAN CONSISTENCY, HIS MINISTERIAL
FAITHFULNESS,
AND HIS PASTORAL ASSIDUITY AND KINDNESS,
HE COMMENDED HIMSELF TO THE CONSCIENCES,
AND ENDEARED HIMSELF TO THE HEARTS OF ALL TO WHOM
HE MINISTERED.
HE LIVED IN UNIVERSAL ESTEEM, AND DIED AMID
UNIVERSAL REGRET.
IN HIS LIFE HE WAS "A GOOD MINISTER OF JESUS CHRIST,"
AND "BY IT, HE BEING DEAD, YET SPEAKETH."
HE ENTERED INTO REST ON THE MORNING OF THE
LORD'S DAY,
FEBRUARY 29TH, 1852, IN THE 75TH YEAR OF HIS AGE,
AND THE 50TH YEAR OF HIS MINISTRY.
AS A TOKEN OF THEIR ESTEEM AND AFFECTION,
THE CONGREGATION ERECT THIS TABLET.

APPENDIX.

I.

MR. LEWIS' LAST ADDRESS TO THE CHURCH AT UNION CHAPEL, READ JANUARY 1, 1852.

Beloved Friends,

Although I have been prevented, for many months, from meeting you as heretofore in the sanctuary, and at the table of the Lord, I have not ceased to pray for you, and to bear you in affectionate remembrance at the throne of the heavenly grace. "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now; being confident of this very thing, that He who hath begun a good work in you will perform it until the day of Jesus Christ."

I thank *you*, my beloved friends, for your kind remembrance of *me*. God has given me a little longer to your prayers; for I had not expected, according to the opinion of my medical advisers and the nature of my complaint, to have been permitted to continue in this tabernacle so long; and it was under this impression that I suggested, last year, as an appropriate motto, "Watch ye, stand fast in the faith—quit ye like men—be strong." But, through the abounding mercy of my God and Saviour, I am still spared, though not privileged to open my mouth before you, or even to write a pastoral letter, as in times past.

I had wished that my beloved colleague would have undertaken to address you, in my stead, on this occasion; but as he referred it back to me, I have ventured to dictate a few words to the pen of another. To the thoughts I now suggest let me beg your devout attention. I am anxiously and prayerfully desirous that you may be found maintaining "the unity of the Spirit in the bond of peace" and "in righteousness of life, growing in grace and the knowledge of your God and Saviour Jesus Christ." I am anxious and desirous that you should be found eminent Christians — not sickly or dwarfish—but healthy and vigorous, rising up to "the measure of the stature of the fulness of Christ." In order to this, I would have you advert to the words fixed upon as the motto for last year—"Watch ye," &c. But you ask, perhaps, "How is this to be done?—weak and feeble as we are, how can we 'quit us like men?'—how can we exert strength?" The Psalmist had found the secret, and he unfolds it to us, when he says, "I will go in the strength of the Lord God." This was spoken by him when old and gray-headed, when infirm in body and depressed in spirit; yet he rises in his confidence, and exclaims, "I will go in the strength of the Lord God!" And it is the privilege of God's people, at all times, to adopt similar language; to lean on the same Almighty arm, and to trust in the same faithful, covenant-keeping God.

The language of the Psalmist is that of *deep humility*, *lively faith*, and *holy determination.*

1st. *Of deep humility.*—It is disclaiming all confidence in self, and all dependence on human aid. The Psalmist was fully sensible of his own utter insufficiency for anything good. He had a deep and abiding sense of his own ignorance and weakness. Of this we have ample evidence in the Book of Psalms. He felt himself like a helpless infant, unable to go alone. We have seen very young children making their first attempts to walk, and have observed with what care and caution they put one foot before the other, for even a small fold in the carpet will trip them up, and throw them down. But with all their own care they are not equal to the task, and are indebted solely to that of their nurse for their safety. Thus the Psalmist, feeling his own helplessness, speaks not of going in his own strength, but in the strength of Omnipotence. "I will go in the strength of the Lord God." Though old and gray-headed, he does not presume on past experience, or on any efforts of his own; but, as it respects the future, he trusts himself only with his God. It had been always thus with him in the many trying vicissitudes through which he had passed, and thus he knew it must be through all that yet remained. And as he disclaimed all confidence in himself, so also was he well aware of the futility of *every* arm of flesh. How often does he speak of the impotence of the creature, and call upon others, as well as himself, to cease from man. "Put not your trust in princes, nor in the son of man, in whom there is no help." "Happy is he who hath the God of Jacob for his help, whose hope is in the Lord his God!"

2ndly. It is the language of *lively faith*—faith founded on the Divine testimony—faith in the covenant engagements of Jehovah, the finished work of the Divine

Redeemer, and the exceeding great and precious promises of God's Word, which are all yea and amen in Christ, comprehending everything necessary for life and godliness. The Bible abounds in promises from the beginning to the end. Jehovah says, "Fear not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, I will help thee; yea, I will uphold thee with the right hand of my righteousness." "As thy day, so shall thy strength be." "My strength shall be made perfect in thy weakness." Then how ample is the experience of God's people! Look at Moses, Joshua, Samuel, Daniel, and Paul—how unceasingly did they experience that "in the Lord Jehovah is everlasting strength." How were they strengthened for the various services to which they were called; how were they helped through the severe conflicts, trials, and sufferings they had to endure! I see them summoned to encounter most formidable enemies, most appalling difficulties, most terrific dangers; and yet they shrink not, nor complain, but uniformly trust in the strength of the Lord their God. Thus Daniel entered the lion's den; thus the three Hebrew youths went undismayed into the fire; thus Paul and Silas went to the prison at Philippi, and were heard not only praying, but singing praises to God; and thus the martyrs of later ages went to the stake. Thus the persecuted Christians of Madagascar braved the wrath of their cruel Queen; and thus have God's people, at all times, found His strength perfected in their weakness. One and all have been enabled to say, "Through Christ strengthening me"

"I can do all things, or can bear
All sufferings if my Lord be there."

3rdly. The Psalmist's language is that of *holy determi-*

nation.—The Christian, secure in the heavenly panoply, goes forward, without dread, to whatever trial or suffering, at the call of God. "I will go," he says, "*when* my Lord appoints, and *where* He appoints." When Moses was commanded to say to the children of Israel, "Go forward!" he knew the difficulty of the case; that in the rear of the Israelites were Pharaoh and his hosts, on either side impassable mountains, and before them the Red Sea; and yet he does not reason on the impossibility, or the improbability, but issues the Divine command, and, lo! a passage is made for them through the sea—they pass over on dry ground. It is not for Christians to argue upon the difficulties and dangers of the way, but to say, "I will go in the strength of the Lord God." Christian, are you called to "Watch, to stand fast in the faith, and to be strong," and do unbelief and timidity suggest "How can I?" Say with the Psalmist, "I will go in the strength of the Lord God." Fear not, beloved: go to the performance of every service, the endurance of every trial and affliction, to all your conflicts with the principalities and powers of darkness, go in the strength of the Lord your God. As heads or branches of families, as members of the household of faith, as parts of the Christian Church, go to the encounter of every trial appointed you by your heavenly Father, relying on the strength of Omnipotence and the Divine promise, which can never fail, and you will assuredly succeed and do exploits. However weak in yourselves, you can, by believing prayer, draw strength from on high. Pursue your course, therefore, undaunted; be "strong in the Lord, and in the power of His might;"—yea, "be steadfast, immoveable, always abounding in the work of the Lord!" T. L.

II.

THE following are extracts from a paper in *The Christian Witness*, for April, 1852, entitled "Characteristics of the late Rev. Thomas Lewis, of Islington," by R. P., Maberly Cottage:—

"I so loved him (Mr. Lewis) as a friend, and so looked up to him as a pastoral model of all that is wise or warm, that I always felt more than ashamed whenever my own heart was not in unison with his on those mornings (Monday mornings, at the Mission-house). I refer thus to them, however, in order to bring up and to bring out some features of his character and spirit, as Chairman of the Examining Committee for selecting Missionaries, which, although they will surprise no one who knew him elsewhere, can only be well known by those who, like myself, acted with him there for many years. Indeed, even we, familiar as we were with his uniform urbanity, tact, and kindliness, are not competent to speak of his spirit there, as the successive Missionaries would speak of the fatherly reception each of them met with from him. Well do I remember, however, not a few of them, whose looks, on entering the room to be examined for the first time, told plainly that their hearts trembled, as well as fluttered, at the ordeal they expected to undergo. Not that it was either formidable or formal in itself, but that it was a new thing to them. Whenever, therefore, a modest candidate betrayed either fear or confusion, on being introduced to the Chair, Father Lewis, instead of asking him profound or pointed questions at first, soon set him at ease by a series of kind inquiries about his health, his opinion of London as compared with the country, and how he liked his lodgings. Then came the questions, 'Which of the London ministers did you hear yesterday?' and, 'Can you tell us anything about their sermons?' If, in answer to this, the candidate said, '*You*, Sir,' he soon saw Mr. Lewis *blushing* as much as he himself had done, and trying to prevent him from giving any outline of the sermon. The young men had thus an opportunity of seeing that their chief judge was as *modest* as themselves, notwithstanding all his years, experience, and honours. Some, indeed, must have felt that he was even more so. In a word, I never knew him fail to gain the confidence of any candidate who deserved encouragement. On the other hand, he shrunk instinctively—although always courteously—from whoever seemed conceited, or not 'sober-minded,' *making* as well as leaving them to feel that he had seen enough of them. Not thus, however, did the light of his countenance change towards any who had *mistaken* their own talents, or misunderstood the field of labour they had set their hearts upon. In letting them gently *down* from dreams to realities, all his words were healing balm, and all his looks beaming sympathies. They saw at a glance that it was *distressing* to him to witness their disappointment, and that he gave them full credit for both pure motives and perfect sincerity. In a word, the consequential could not feel at ease, nor the disappointed mortified, under his eye; and thus he was both a check to presumption and a stay to diffidence.

"I refer thus to his discernment of character, because it was, emphatically and peculiarly, *spiritual* discernment, and not the shrewd sagacity of either philosophy or worldly experience. Hence it was neither suspicious nor sanguine—harsh nor heartless—but equally candid and discriminating. So, also, were his speeches at the Board. These, indeed, were not frequent, and never long. Accordingly, when he did speak, he was listened to with both veneration and deference. Young Directors were 'afraid to differ in opinion with him' on grave questions, just in the same sense, and for the same reason, that John Newton was afraid to differ in judgment from Leighton, because of 'the meekness of his wisdom.' They waited for him 'as for the rain and as for the latter rain,' in all seasons of fear or embarrassment, arising from either deficient funds or startling events. And no wonder. Whatever dilemma or difficulty arose, his courage was always equal to the occasion, and his prudence as obvious as his zeal. Even financiers 'refrained from talking, and laid their hand on their mouth,' when he avowed hope, and pledged himself to make an effort; because his 'judgment was as a robe and a diadem,'—impressive to the old and inspiring to the young at the Board. Its influence with his flock may be told in figures: he had raised for the Missionary Society, before he died, £10,593; and had he been spared another week, he would, I doubt not, have heard that £11,000 is the amount—a sum exceeded only at Surrey Chapel.

"This devotedness to the cause of Foreign Missions did not divert him at all from either Home Missions or local charities. He was the staunch and steady friend of both the poor and the perishing, in all legitimate ways. Accordingly, although in no parish in England are there more, or so many 'good ministers of Christ,' Mr. Lewis will be widely *missed* in Islington, as well as long remembered. I speak from long knowledge of the parish, and from that kind of observation which, although not on the *outlook* for what it wishes to see, yet never overlooks facts; and thus, whilst walking with him in Islington, I have often seen that, but for his deep modesty and deeper humility, he might have said, as Job did, 'When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me. The blessing of him that was ready to perish came upon me; and I made the widow's heart to sing for joy. I was a father to the poor; and the cause I knew not, I searched out.'

"I sum up thus briefly the public walks of his zeal and benevolence, because I wish to bring into notice one of their *private* spheres of well-doing, which he wished concealed as much as he could, and, as I think, more than he ought—so far as some Churches were concerned. I refer to what he gave, and got, and did, in order to help poor ministers, whose flocks either could not, or would not, provide a livelihood, nor even help them out of difficulties that positive family illness had involved them in. The embarrassed and almost heartbroken brethren could confide their secret cares and sorrows to him. They knew well that he would hold both their names and their case sacred, and show warm sympathy, however little actual relief he could give them at the very moment they applied to him. They had not *long* to wait, *however*, when their case was urgent. It became 'the burden of the Lord' upon his heart, so that he 'had no rest in his spirit,' until he found out the means of assisting them.

"Nor was this the only way in which brethren were indebted to him for endearing kindnesses. His candour was so great, and his judgment so sound, that the most delicate questions about removals from spheres of unsuccessful or ill-requited labour were submitted to him with confidence. Neglected churches, as well as pastors, regarded him as their judicious friend; and students who sought his advice were never repulsed or eschewed, nor ever repented of acting upon it. And as to his spirit in all his intercourse and co-operation with his brethren in London, it was uniformly courteous and cordial—genial and amiable—honourable and instructive. And wherever death made any breach in the ministerial circle, whether amongst the old or the young, no man felt it more than he did. He emphatically 'laid it to heart.'"

III.

ACKNOWLEDGMENTS, IN LETTERS TO MR. LEWIS, OF BENEFITS DERIVED FROM HIS MINISTRY.

"Sept. 16th, 1828.

"Rev. Sir,

"I hope you will pardon this intrusion, as it is to perform what I have long considered my duty to you; for though I am a stranger to you by name, I have to inform you that you have been instrumental in my conversion to God. It will surprise you to be told that it is *eleven* years since that blessed event took place; and you will wonder, I dare say, that I have not made it known to you before; but it was only for fear of being thought forward, and desirous of pushing myself into notice. At the request of some friends, however, I have at last ventured, Sir, to write these few lines.

"It was on a sacramental occasion, at Orange-street

Chapel—I do not remember the text, but 'the love of the Saviour' was the theme. Light broke in upon my mind in an instant; and from that time until this, I have found the truth as a well of water constantly springing up. I joined the people under the pastoral care of the Rev. G. Burder *seven* years ago, last May; and have been most happy in the communion of that church. I have lived in the family of Mr. J. T. Yockney nearly twelve years, for which I desire to bless God. And now, Sir, having said thus much, I will no longer intrude upon your time, but with warm gratitude for the inestimable benefits which you have been made the instrument of conferring upon me, and with prayer for your success in the ministry, I beg leave to subscribe myself, your obedient humble servant,

"MARGT. M."

"Nov. 16th, 1828.

"DEAR AND HONOURED SIR,

"A sense of duty and gratitude compels me to make an acknowledgment of the relief and comfort I have derived from that encouraging discourse delivered by you on Thursday evening. I entered the doors of the sanctuary with a determination to abandon myself to despair, as it seemed a vain thing for me to seek the Lord. Every evidence was clouded, and my mind filled with darkness and distress, being left without the shadow of a hope; but, Sir, when you urged us to examine ourselves by the evidences you brought forward, to my astonishment I found I could answer in the affirmative to every one of them. My mind was instantly relieved —every doubt vanished—all my fears were dissipated. I seem now to have ground to 'thank God, and take courage.' The impression so graciously made will, I hope, never be effaced.

"Dear Sir, I cannot be too thankful for such a guide and instructor as you have proved to me — one so anxious to administer comfort, so ready to afford relief to distress, and counsel under difficulties and perplexities. May I be taught daily to appreciate your worth, both as a minister and friend; and may you ever see in me such fruits of your instructions as will show that you are not labouring in vain, nor spending your strength for nought. Never before did I see the value and importance of religion, and the necessity of its practical influence upon the conduct, as I now see it. Your preaching convinces me, more and more, that it has hitherto been with me too much a *secondary* consideration; but, with the help of God, I will now make it the main business of my life, and devote more time to secret prayer, which, owing to the deadness and barrenness I have felt in that exercise, has been too much neglected. Your remarks at the ordinance have been a great assistance to me; and I am enabled to receive it more comfortably. The sermon you delivered from the words, 'We are not of them who draw back unto perdition, but of them that believe to the saving of the soul,' afforded me great encouragement; and I now clearly perceive you were correct in classing me among the number of them that believe, though it then seemed to me too great an effort of charity. Thank you, dear Sir, for persevering in the use of the means for comforting my dejected mind. Were it not for the arguments and remonstrances from the pulpit I had given all up for lost. Ah, Sir! you can form no idea of what I have been contending with for the last three or four months

—how I have struggled between hope and fear—total darkness at times;—and what tended to increase my distress, prayer, which should have brought me the greatest comfort, was a task and burden; but thanks be unto God, by His blessing upon the means He has delivered me from all my fears, and enabled me to rejoice in Him, by showing me that the beloved Redeemer is mine, and I am His; and this is an assurance of more worth than ten thousand worlds. I am perfectly satisfied—I can cast all my fears to the wind, and join with you in saying, 'they have all been groundless.'

"Pardon, Sir, this intrusion; but after the anxiety you expressed on Thursday evening, I could not, for your sake, suffer the comfort I have experienced to pass unreported. With kind regards to your family, believe me to remain,

"Respectfully yours,
"E. K."

A Fragment, without Name or Date.

". . . . Under the difficulties which now pressed so heavy on my spirits I removed to Islington; and on the Sabbath morning, according to my usual custom, went to Church. It was the will of God that I should feel dissatisfied; it was *His* will that caused me to quit before the service was nigh finished, and which led me to seek some other place of worship; it was His mercy which guided my steps to the Union Chapel. The sermon had commenced when I entered; and, dubious whether I should stay it out, I declined the offer of a seat. But my attention soon became riveted to the discourse; it was applicable to the state of my feelings; it was different to anything I had before heard, or perhaps I was in a state better prepared to receive it. There was an earnestness in the preacher which enforced his arguments; there was a piety in his manner which bore evidence he believed himself what he wished to impress upon others, and that he did not consider himself exempt from the frailties of human nature; and eloquent, as I undoubtedly thought him, he did not think this capable of affecting the heart of the sinner, unless accompanied by the influence of the blessed Spirit, for which he fervently prayed. Nor did he pray in vain: his preaching came with power to my mind. For more than twelve months I became a regular attendant on his ministry; and to Mr. Lewis I am indebted for my first knowledge of vital Christianity."

From a Clergyman's Wife, without Name or Date.

"You are always before me; and I rejoice to have such a remembrance of you. I shall ever look upon you in the light of a father, in the most delightful sense of the word; for to you, under God's blessing, I must ever look as having led me to the 'Fountain open for sin and uncleanness;' and I know not anything which would afford me more delight than to visit the beloved scene of your ministrations. The seasons of spiritual enjoyment I have experienced there are often dwelt upon with delight by me; and I desire to bless God for them!"

"Monday Afternoon.

"DEAR SIR,

"I regretted very much being out when you called last night, as I had a great desire to see you again before I left town. I know not how to express my gratitude for all your kindness to me; and, above all, to my heavenly Father, for allowing me the high privilege of sitting under your ministry. I now feel very much at parting with my beloved pastor, who was the instrument of leading me to my precious Saviour; and from whose instructions I have so often derived consolation, and been supplied with subjects for delightful meditation when on the bed of sickness. Oh, dear Sir! I long to praise my Saviour with an immortal tongue for all His goodness to me!

'I'm fettered and bound in this clay;
I struggle and pant to be free;
I long to be soaring away,
My God and my Saviour to see!'

"I felt a desire to depart, had it been the will of my heavenly Father; but as it has pleased Him to raise me up again, I trust that He will enable me to live to His praise.

"I am afraid, dear Sir, of encroaching upon your goodness; but, as I may never see you again in this world, I cannot refrain from asking you to favour me by writing sometimes, when you have a few moments to spare, as that would, in a great degree, compensate the loss of those ordinances with which I have been so highly favoured at the Union. Begging an interest in your prayers, I conclude by subscribing myself, your most sincerely attached child in Christ,

"Marg. T."

"Dec. 4th, 1828.

"Dear and honoured Sir,

"Allow me to present my grateful acknowledgments for your condescending kindness and attention to my request. The exposition of the chapter much interested me; it was highly instructive. The sermon, this evening, was very encouraging, truly animating, and strengthening. After such clear, plain, scriptural evidences as you have brought forward, I *may* and *do*, without doubt, conclude, with Manoah's wife, that, if the Lord had intended to destroy me, he would never have taught, nor have shown me, all these things Your remarks will, I trust, ever prove a check to unbelief in future, the indulgence of which now deeply troubles me. Dear Sir, the anxiety, the perplexity, the tormenting fears, the harassing temptations, which this last precious discourse has been the means of removing, are greater than I can express to you. It has completely silenced every accusation of Satan; and I seem to be put in possession of a confidence and satisfaction which I have hitherto been a total stranger to. Oh! who would have thought, after the darkness that has so long veiled my mind, that I should ever have been favoured with such clear light, and enabled to receive such strong consolation! How it surprises me that I should so long have rejected it! Your offering it to me from the pulpit, as you did so frequently, rather filled my mind with terror and alarm, and it seemed like words not lawful to be uttered in such a case as mine. But, oh! what an inestimable blessing are the means of grace! May the Lord henceforth make me more diligent in the use of them, and give me grace to make greater improvement under them. I cannot but receive this last message as an answer to prayer, having so long entreated the Father of mercies to fill you with wisdom to instruct me aright; that you might not be deceived respecting me, nor permitted to offer consolation, unless I was that character that the Bible warrants to receive it; and surely, after your long experience in the Divine life, and your continued perseverance, both from the pulpit and in society (for which I can never be sufficiently thankful), this may justly be considered as a token for good. Oh! that I could rejoice in the Lord *always*, and the clouds never again gather darkness! But in this changing state that is impossible.

"Your last affectionate note, I find, bids me arm myself against another attack from the enemy. Let me, dear Sir, entreat an interest in your prayers, that Satan may be kept at a distance from me, and that I may have the shield of faith, wherewith to quench his fiery darts, should he again assault me. Oh! it cheers my mind to think that I have such a tender, such an affectionate spiritual father, if you will allow me the honour of claiming that relation, who is ever willing and ready to receive all my applications. I do indeed consider it a very great privilege. May more abundant blessings yet rest upon your instructions! And once more thanking you for your excellent counsels, I beg you to believe me,

"Yours very respectfully,

"EMMA K."

"June 21st, 1832.

"REV. SIR,

"I thank you for giving me leave to write to you, as I can speak from my heart. Well do I remember the time when the things that belong to my peace were totally disregarded by me, or if at any time they forced themselves on my reflections, they were treated as unwelcome intruders. I loved the world, and wished for no other portion. I delighted in everything that was hateful in the sight of the Lord; but from the time you preached on the parable of the 'Great Supper,' I became much distressed; for well I knew I had made excuses even until then. I sobbed, and sobbed again; and as to go home, I knew not how. I felt as though I never should be able to stir out of the Chapel; and when I did get home, I could neither pray nor cry, for I was as one lost. On the Monday, I felt as though I could do nothing but pray. I then spoke to my mistress, and she kindly told me I must not despair, for there was hope for me, and she wished she could see many more in my condition. Oh, Sir, could you but know how Providence interfered for me to get into this family, you would say it was quite a merciful interposition in my behalf! From that time I began to feel an *inclination* to pray—but I find that it is not only praying that is wanted, but constant watching over my wicked heart. From that time I entertained different views of spiritual things, and of the people of God. A great and general change took place in my feelings and conduct, so that I seemed another creature; sin became perfectly hateful in my sight; and I am now filled with shame and confusion of face, that I should requite, as I have done, that glorious and blessed God, whose loving-kindness, in the gift of our blessed Lord and Saviour Jesus Christ, justly claimed my warmest gratitude and obedience. I am sensible that, for my disobedience and ingratitude, I deserve eternal destruction from the presence of the Lord, and from the glory of His power. I *can* say that I earnestly desire to be freed from all sin, and determined in Divine strength to proclaim eternal war against every disposition and action contrary to the will of God. It is my earnest desire to forsake every sinful practice which I once pursued. I do feel my extreme need of Christ; and that all my endeavours to be found righteous before God, on the ground of my own works, or inclinations, or desires, or prayers, must be unavailable, for all my righteousnesses are as filthy rags. I can, and do, behold my Saviour as the Lamb of God that taketh away the sins of the world; as having suffered and died, that he might bear my sins in his own body on the tree; as having been made sin for me, that I might be made the righteousness of God in him. I am convinced that, if ever I am saved, it must be because God extends mercy to me on account of what Jesus the Redeemer has done and suffered; and that if I am fixed in the temple of God above, I must stand there as an everlasting trophy of the victory which Christ has gained over the powers of hell, which would otherwise have triumphed over me. Having, therefore, been enabled by Divine grace to give myself to the Lord, I desire publicly to avow myself on the Lord's side, and to attend to the dying command of the Saviour, 'Do this in remembrance of me.' I request an interest in your prayers, for I feel I need them.

"I remain, your much obliged servant,

"A. J. R."

"March 1st, 1835.

"REV. AND DEAR PASTOR,

"Pray pardon the liberty of one so unworthy attempting to offer a few words of comfort to your mind, under its present depression. Ah! think not your ministry is in vain in the Lord. Union Chapel has often proved a place of 'broad rivers' to my soul. I have often come to the House of God under severe and heavy trials, almost sinking beneath them; and you have been instrumental in the hands of God of removing the cloud that has hovered over me; and I have returned home thankful that ever I was directed to Union Chapel. Nor have your occasional visits been less blessed to my soul. Never shall I forget, on one occasion, your endeavouring to impress on my mind that, though the Lord was leading me by a *rough* way, it was a *right* one. Oh, yes! the Lord is too wise to err, and too good to be unkind. He has done great things for me, whereof I desire to be exceeding glad.

"I regret very much my opportunities are so few of attending the House of God. I know by experience that nothing is so calculated to keep up the life of God in the soul as a steady and prayerful attendance on the means of grace.

"Dear Sir, be encouraged to go forward—the Lord has promised we shall reap if we faint not. May you have abundant consolation;—may the blessing of God attend your public ministrations, and your private studies;—may the Word run and be greatly blessed amongst us, as a Church and people;—may there be many come forward who shall be your crown of rejoicing in that day when He shall make up His jewels;—and may He grant *me* grace to hold out to the end!

"A MEMBER OF THE CHURCH AT UNION CHAPEL."

J. UNWIN, GRESHAM STEAM PRESS, 31, BUCKLERSBURY, LONDON.